The LUTHERAN OUTLOOK

Augustana College Library
Rock Island, Illinois

Does America Need to Repent?

By George Koehler

Reading and Enjoyment of History

By E. Theodore Bachmann

Do Catholics Really Confess?

By Benjamin Lotz

A Planned World Order

By Alvin N. Rogness

Psychology in Religious Education

By Ernest M. Ligon

Power Politics Betrayal

By Henrik Skipstead

Vol. XI APRIL, 1946 No. 4

Pointed Paragraphs

PROTESTANTISM STILL VALID

THE CEREMONY of induction into the cardinalate of the 32 men recently named for that order by the Pope of the Roman Catholic Church and the celebration of the Lutheran Church bodies of the four hundredth anniversary of the death of Martin Luther in the same week was a significant coincidence.

We are gratified that it happened that way, for it serves to remind us of the validity, from the Protestant viewpoint, of the Reformation, the justification Luther and other Reformation leaders had for breaking away from the Roman Catholic Church, and the basic differences still existing between these two groups of the Christian world.

We believe Protestantism should keep those differences in mind, and should cherish those doctrines and religious concepts which have been the strength and the power of her movement, and which are as valid today as when Luther nailed his 95 theses to the church door of Wittenberg, and took his stand before the diet of Worms with his famous defiance, "Here I stand. I can do no otherwise. God help me."

We need to recognize there is as much difference between Roman Catholicism and Protestantism as ever, in the field of doctrine, religious practice and concept of Church and State. To take recognition of this is not bigotry, nor intolerance, nor persecution. It is not an attack upon the right and privilege of every individual to make his own choice in religion. It is not concerned with individuals and their loyalties, only with ideas and concepts in the most important field in the world.—*The Evangelical Messenger.*

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash. Spend it wisely.—Flashes from Hammond.

NEW TESTAMENT "FIRSTS"

1. The first message at the birth of Christ was a missionary message.—Luke 2:10.

2. The first coming of Christ was a missionary work.—Luke 4:18-21.

3. The first disciple, Andrew, was the first missionary.—Luke 1:41.

4. The first prayer Christ taught men was a missionary prayer.—Mat. 6:10.

5. Christ's great reason for Christian love was a missionary reason.—John 13:35.

6. Christ's great reason for unity was a missionary reason.—John 17:21.

7. The first message of the risen Lord was a missionary message.

8. The first command of the risen Lord to His disciples was a missionary command.—John 20:21.

9. The first apostolic sermon was a missionary sermon.—Acts 2:17, 39.

10. Our Saviour's last words on earth were a missionary command.—Mat. 28:19.

11. The second coming of Christ is to be hastened by missionary work.—Mat. 24:14.

12. And the last words of the departing Saviour should have first place in the lives of His followers.—Mat. 6:33.—*Andrew Murray.*

It has been pointed out that the procedure of a minister "bringing things to his mind" is rather different from "bringing his mind to things."—Chaplain.

HOW TO KEEP YOUNG

At eighty-three years of age, Gladstone was Premier of England for the third time. Someone asked him, "Mr. Gladstone, how old is old?" He replied, "Gentlemen, we are always as young as our impulses to discover new experiences." The same question was asked of Edwin Markham and he replied, "Pay no attention to it whatever; we are never old so long as we have a job and enthusiasm to accomplish."—*Quote.*

Time has no division to mark its passage; there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring the bells and fire off pistols.—Thomas Mann.

HE LEFT EVERYTHING

"We brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. 6:7.) In a little village lived a lawyer famous for drawing up wills, in which branch of his profession he had long enjoyed a monopoly of the business of the country. On the death of a certain respected neighbor there was much speculation as to the value of the property, and the village gossip undertook to find out the facts.

"I suppose you made Blank's will?" he said bluntly, to the lawyer.

"Yes," the lawyer answered.

"Then you probably know how much he left. Would you mind telling me?"

"Not at all," answered the lawyer deliberately. "He left everything he had."—*Selected.*

Anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe path for your feet along life's road.—J. Wilbur Chapman.

TWISTING THE BIBLE

A collector of etchings who had one of the Leaning Tower of Pisa over his desk, was disturbed because, though he straightened it every morning, the next day he found it hanging crooked.

A maid explained: "I have to hang it crooked to make the tower hang straight."

Similarly, some find it necessary to twist the Scriptures in order to justify their own actions and try to make their lives appear right.—*Tarbell's Teacher's Guide.*

General MacArthur recently told an Australian Bible Society visitor, "Sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed."

CAN'T BE POUNDED IN

You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before the people, that the light of every facet may fall upon their eyes, but that requires no muscle. If you want to get a great truth into the human heart, tip it with a gentle tone.—*Charles E. Jefferson.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor

Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Harold L. Yochum, D.D., 4835 Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at 200 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance; $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XI APRIL, 1946 NUMBER 4

EDITORIAL

BEFORE FORMER PRESIDENT Herbert Hoover, as honorary chairman of President Truman's Emergency Famine Committee, left America for a famine-survey tour abroad, he made a notable radio appeal to the American people in which he asked every family to take to their table "an invisible guest" from a starving nation and to provide food for that guest in the same way as they would unhestitatingly give bread to a hungry neighbor. "The saving of human life," said Mr. Hoover, "is a moral and spiritual duty," and "an issue or religious faith and morals which affects our country as a whole and each individual."

Church Should Urge Seize on World Crisis

"If your neighbors and their children are hungry," continued the former President, "you would instantly invite them to a seat at your table. These starving women and children are in foreign countries, yet they are hungry human beings—and they are also your neighbors. Could you not imagine one of these helpless women or children as an invisible guest at your table? And by following the voluntary rules for saving food, you give life to that starving person just as surely as if he sat at your own table.

"I can only appeal to your pity and to your mercy and your sense of service. I know the heart of the American people will respond with kindliness and be generous to all the suffering. Will you not take to your table an invisible guest?"

This is true Christianity in action. It is an appeal that will find an immediate response in the hearts of all who call themselves followers of the Lord Jesus Christ and who believe that in His example and teaching of love can be found the only answer to the grievous problems now afflicting mankind.

Mr. Hoover made it clear that if American housewives would make three loaves of bread do the work of five and if they would reduce their purchases of fats by 20 percent, this denial alone would save the health and lives of at least 35,000,000 women and children in famine-threatened lands.

We believe that Mr. Hoover's program is worth trying. Unfortunately, however, all the people of America are not actuated by the same Christian principles that move the former President. Already there have been brought to light instances of hoarding wheat products instead of restricting their consumption. Human selfishness always runs counter to the idealism of the religion of Christ.

We are convinced, therefore, unless there be an immediate and spontaneous response to Mr. Hoover's appeal, the only alternative is for the United States to return to rationing of certain food categories. The Church should make it clear to the government at Washington that it is in entire sympathy with such a move should it be found necessary. Certainly it should not remain silent in the face of such a moral and spiritual imperative. Too often in the past secular organizations have proved themselves more vocal than the followers of Christ in urging humanitarian measures. Now is the time to speak!

Signs of Starvation Appear in Germany

WHEN AMERICAN LUTHERAN churchmen, the Friends, and the World Council of Churches raised their voices last fall in solemn warning that unless America and its Allies changed their attitude toward Germany, there would be mass starvation in that country, they were more or less discredited by opposing voices. Senator Connally of Texas, Mrs. Eleanor Roosevelt, Sidney Hillman, as well as American occupation officials in Germany, told the American people that the Germans were well fed and that there was no evidence of malnutrition.

Now, however, it has become a different tale. While former President Hoover is touring Europe on behalf of

the Emergency Famine Committee to ascertain the true facts, there are increasing evidences of a complete collapse in the Allied feeding program in Germany. In the British zone, the daily ration has been reduced to 1,050 calories and in the French zone to 1,075 calories. And now the American authorities are contemplating a cut in their zone from 1,550 to 1,300 calories.

It now begins to appear that the best-fed people in Germany will be in the Russian zone, where the level ranges from 1,100 to 1,500 calories per day.

Among American occupation officers there is a growing feeling of bitterness over the failure of the American government to provide food shipments for Germany. It is openly charged that Lieut. Gen. Lucius D. Clay, who supervises the relief program in the American zone, has been "let down" by the Washington Administration. When the 1,550-calorie standard was fixed in the American zone, German leaders who were co-operating with the occupation authorities expressed the fear that a shortage might develop and that starvation would result in the month of May. General Clay assured them, however, that if they brought in their food supplies as required, Washington had promised to "make up" any deficiency that might result later. Now all food reserves in Germany have been exhausted, and the United States has announced that it is unable to fulfil its promises. During January and February only a dribble of food came from America and no shipments were scheduled for March or April.

"If the United States wants to turn Europe to communism," is the comment heard among American officers, "this is the best way."

Grim evidence of slow starvation are already beginning to appear among the German people. Tuberculosis and other diseases resulting from lowered vitality are spreading rapidly. Loss of production in various industrial centers is being reported. In Hamburg, which is in the British zone, no less than thirty-three workmen collapsed in a single day while at work in the State railway machine tool shops. Food riots broke out in various sections of the city, and there were other evidences of unrest.

"The first signs of starvation—yellow faces and dejection—are beginning to appear," declared a British medical officer, who predicted that conditions would become more serious than they were in Holland during the war, when people collapsed from starvation on the street.

It is clear now, of course, that the situation in Germany is only a part of the whole world picture of food shortages. In China, India, Japan and other parts of Asia conditions are grave. However, it is rather strange that, whereas UNRRA is permitted to feed Italy and General MacArthur has been allowed 600,000 tons of wheat for Japan—both former enemy nations—very little or no food is being shipped to Germany. Just what is behind this persistent policy of reducing the German people to a state of virtual despair? Is this our way of instilling in them a love for those principles and ideals which we are pleased to term democracy?

Seize on World Crisis To Push Conscription

THE LAST MONTH has witnessed a rapid deterioration of diplomatic relations between the Big Three—the United States, Great Britian and Russia. It all began with Winston Churchill's speech on March 5 at Westminister College, Fulton, Mo., when, in company with President Truman, the former British Prime Minister startled the world by proposing a military alliance between the United States and Great Britian for the specific purpose of halting Russian aggression throughout the world. Mr. Churchill made reference not only to the "iron curtain" which had descended in Europe from Stettin in the Baltic to Trieste in the Adriatic, but also charged the Soviets with aggressive acts in Manchuria and Iran. The threatening shadow of Russia, he declared, had fallen over both Europe and Asia, and he called on "a fraternal association of the English-speaking peoples" of the world to become the champion of democratic ideals everywhere. The issue of Iranian oil, of course, was kept carefully in the background.

Mr. Churchill's proposal met with a storm of disapproval throughout the United States, and eleven days later Secretary of State James F. Byrnes, speaking in New York before the Society of the Friendly Sons of St. Patrick, found it expedient to make it clear that the United States frowned on the idea of military alliances. This, of course, was somewhat surprising since it had been generally assumed that President Truman's presence at Fulton, Mo., had given tacit approval to the theories expounded by the former Prime Minister of Great Britain.

In rejecting the military alliance proposal, however, Mr. Byrnes did not miss the opportunity of capitalizing on the tense international situation which had developed particularly over Iran, by bringing forth once more the Administration's program of saddling peacetime military conscription on the nation. In fact, there are some who believe that the military clique in Washington deliberately conspired to over-emphasize the seriousness of the international crisis in the eyes of the public in order to "sell" the idea of universal military training to the American people.

"As Secretary of State," said Mr. Byrnes to the Friendly Sons of St. Patrick, "I desire to emphasize my wholehearted and unequivocal endorsement of the proposal for military training." And then he added:

"It must be acknowledged that universal military training involves a major change in our society. Consequently, the people of the United States have a right to know the purposes to which this reserve military strength might some day be put . .

"We must maintain our strength for the primary purpose of preserving and using our influence in support of the charter of the United Nations. We will not use our strength for aggressive purposes. Neither will we use it to support tyranny or special privileges."

All of which sounded plausible enough, perhaps, to Americans who have begun to think in terms of military

force as the only solution for the problems of the world. Others, however, will find it quite difficult to forget that the whole concept of conscription stems from the political ambitions and commercial rivalries of European states and that from the time of Napoleon, who first conceived the idea, to Hitler, who carried it to the ultimate point of total mobilization of a nation, it has been used for the purpose of accomplishing these unholy ends through unending war and bloodshed. Two such disastrous wars in a single generation, leaving Europe in misery and ruins and the whole world impoverished and exhausted, should be proof enough to mankind that the end of the road which these nations have been pursuing and which our military clique is now proposing that we should also follow can be nothing less than ultimate catastrophe.

Did we not go into World War I for the purpose of destroying militarism, and were we not finally forced into World War II in order to uphold the ideals of democracy as over against the tyranny of totalitarian states? Japan is even now preparing, with our help and counsel, to renounce all forms of militarism in its new constitution, and doubtlessly we will make sure that Germany also will be kept from re-arming. Shall we now seal our victory, bought at a most terrible sacrifice, by scrapping our own priceless democratic ideals and adopting the very system we set out to destroy? Shall we embrace the very evils we are compelling our enemies to renounce? Here, indeed, is the road that leads toward totalitarianism. There is no surer way to make Hitlerism triumphant in America.

New Version Meeting Favorable Reception

REACTION TO REVISED STANDARD Version of the New Testament which was officially in the hands of readers on February 7, has been uniformly favorable. Although there have also been some rather sharp criticisms, these have not come, as a rule, from competent critics within the Church but rather from secular writers who have been more concerned about language than contents. Perhaps the most unfortunate example of the latter type of criticism came from a well-known columnist who based her entire argument on a comparison between the English of the King James Version and Prof. Edgar J. Goodspeed's "American Translation" of 1923. It is evident that she got hold of the wrong book, since not a single one of the quotations she offered as evidence of poor English are to be found in the new Version!

Greek scholars and other leaders within the Church who have made a careful study of the new translation are generally satisfied that the Revised Standard Version is not only more faithful to the original message of the New Testament than any previous English rendering, but it is also couched in language that makes it understandable to the average reader of today.

Despite this fact, the translators have not descended to language lacking in dignity. It is in nowise commonplace or irreverent. Much of the poetry, as well as the devotional spirit, of the King James Version is retained. It is something more, therefore, than simply a translation for the pastor's study or for Bible classes. Unless we are greatly mistaken, it will eventually find its way into the liturgies and worship of the Church.

Most important of all, it throws new light on many passages in the New Testament that hitherto have been obscure or misunderstood. This has been accomplished partly by determining the exact original text, partly by more accurate translation, and partly by substituting modern English for archaic words that have lost their former meaning. A few examples may be given to illustrate how clarity of meaning has been achieved in various instances.

Christ's words, "Drink ye all of it," in Matthew 26:27 has been made perfectly clear by a simple change in word order, "Drink of it, all of you." The use of a question mark in Romans 8:33,34 gives added meaning to the words, "Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" Paul's words in I. Cor. 15:19 also take on greater significance when we read "If in this life we who are in Christ have only hope, we are of all men most to be pitied" instead of the King James rendering, "If in this life only we have hope in Christ, we are of all men most miserable." (Incidentally, we might mention that we once heard a Christian Scientist who quoted the King James translation as proof that the Bible teaches the doctrine of a second chance, that is, in the life to come!) Very interesting is the change made in the reading of Gal. 3.11. Instead of the King James rendering, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith," the Revised Version has, "Now it is evident that no man is justified before God by the law; for 'He who through faith is righteous shall live." The words, "The righteous shall live by faith," are placed in a footnote.

Perhaps the most important statement that comes from the translators is that made by Dr. Frederick C. Grant in his article, "The Greek Text of the New Testament," published in the February issue of the LUTHERAN OUTLOOK, when he says: "It will be obvious to the careful reader that still in 1946, as in 1881 and in 1901, no doctrine of the Christian faith has been affected by the revision, for the simple reason that, out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of Christian doctrine." To all Christians this is most assuring. It is a marvelous confirmation of the truth that the Spirit of God not only inspired what holy men of God once recorded as His revelation to men, but He has continued to watch over that divine truth in such a way that nothing might obscure it or debase and corrupt it by human error. The way of salvation which God has ordained for sinful men is eternal and unchangeable; it is found in the Christ who died and rose again.

State Medicine Planned By British Government

A NATIONAL HEALTH SERVICE bill, embodying revolutionary changes in medicine, was presented to the British Parliament on March 21. The plan, which was prepared by Aneurin Bevan, Laborite minister of health, provides for complete socialization of the medical profession—hospitals, physicians, dentists and optometrists. It proposes that the state shall look after the health of every man, woman and child from birth to death without fees or charges of any kind. It does not, however prohibit any one from paying a physician for special services, nor does it prevent a physician from remaining outside the plan or from accepting private patients. Payment may also be made for private hospital care, provided any room remains after free patients are cared for.

The plan, which is expected to cost the government $600,000,000 a year, is designed to go into effect in 1948. All hospitals in the country, public as well as private, will be taken over by the state. Physicians who join the service will be paid for the good will of their practices, but after the plan has been put into effect, it will be contrary to law to buy or to sell a practice.

Patients may choose their own doctors under the plan, and doctors, on the other hand, may accept or reject any patient. A fixed salary varying according to experience and circumstances, will be paid each physician who joins the service, plus a yearly fee for each patient who signs up with him. In addition, the physician will be paid 2¾ per cent interest annually on the good will of his present practice, but the principal will not be paid until his death or retirement.

In addition to the medical and hospital services, there will also be dental service as well as care of the eyes, including one free pair of spectacles. All necessary medical appliances, drugs, medications, and blood transfusions will be free.

The bill makes it the duty of local health authorities to provide for a full health visitor service for all who are sick, for expectant mothers, and for those with the care of young children. It is also its duty to provide a home nursing service.

Compulsory vaccination, which has been in effect since 1853, will be abolished, but free vaccination and diptheria immunization will be provided for all who desire them.

Refresher courses at universities and medical schools will be provided for all physicians who enter the service, with the ministry of health paying the bills.

British Socialists hailed the new measure as a distinct triumph in the social progress program of the Kingdom. Although the 56,000 physicians of Britian, most of whom are members of the British Medical Association, are expected to fight some of the aspects of the bill, it is expected to pass Parliament without much difficulty in view of the overwhelming majority of the Labor government and since the Conservatives also have declared themselves in favor of the principle of free comprehensive medical care for all the people of the Kingdom.

A Beloved Professor Attains 100 Years

STILL LAMENTING THE FACT that he is not an active member of the faculty, Dr. Edward Fry Bartholomew, professor emeritus of philosophy and English literature at Augustana College, Rock Island, Ill., celebrated his 100th birthday on March 24.

"The custom which prevails among school boards and operators of retiring teachers when they reach a certain age is all wrong," the centenarian professor wrote in an article in the *Lutheran Companion* on March 20. "The longer a teacher has pursued his calling, the better is he qualified for that office. If he is physically strong and mentally sound, he should not be retired just because he is old. The determining consideration should be, not age, but mental condition and physical ability. There are here in Augustana College some teachers who have been retired because they have reached the age limit, but the fact is that they are better qualified to teach than ever before. Ability to serve and not age should determine their continuance in office."

The article was written by Dr. Bartholomew in fulfilment of a promise he gave to the editor of the *Lutheran Companion* four years ago. "What Are We Here For?" was the title he chose, and he answered his own question by declaring that we are here "because we are needed," "because the Master wants us,"—"to help make love the ruling principle among the nations," "to spread the Gospel to the ends of the globe," "to take part in the great work of establishing the Kingdom of Heaven on the earth."

"That voice of Browning, 'Grow old along with me, the best is yet to be,' sounds the keynote of a sane old-age patriot who will not give up his work at the approach of one hundred years," wrote this courageous centenarian who abhors idleness as he would a major vice.

"The aged toiler," he continued, "has experience for his guide, and he knows what ways are best and will give the best results. If our lives are preserved and we are in workable condition, we may infer that we have yet a work to perform. We are kept here, therefore, to finish our work. We must not give up while there is yet strength in our muscles and determination in our will.

> 'Made weak by time and fate, but strong in will,
> To strive, to seek, to find, and not to yield.'

"We are here, not by chance, but for a purpose in the scheme of the world's ongoing. We are not here because we are overlooked or forgotten in the makeup of the list of workers. We are here because we are needed. The words of the Master, 'Why stand ye here idle? Go ye also into the vineyard,' apply to all of us as they did to those to whom they were spoken. When we are idle our appointed place is vacant. We consume and we produce not.

> 'How dull it is to pause, to make an end,
> To rust unburnished, not to shine in use!
> As though to breathe were life!"

It is the order of nature, that if a man will not work, he should not eat."

Dr. Bartolomew's manuscript was written in longhand, as clear and legible as was his writing of thirty years ago. Until a week before his 100th birthday, he spent several hours at his desk every day, writing an occasional article or answering the numerous letters that come from distant friends and former pupils. On March 15 he received a letter of congratulations from President Truman. He spent the greater part of the day in framing a reply to the President, but that night he suffered a slight stroke, the first time in his long life that he had been seriously ill. A week in bed, however, sufficed to restore his speech to normal and he was again able to walk on his birthday.

The venerable professor was born in Sunbury, Pa., March 24, 1846. His father's forebears were English who came to New England with the early Pilgrims. His mother's ancestors, on the other hand, were from Germany. Graduating from Gettysburg College in 1871, he was principal of a high school in Missouri for a number of years and in 1874 he went to Carthage College, Carthage, Ill., as professor of science. From 1884 to 1888 he served as president of the institution. In the latter year he accepted a call to fill the chair of philosophy and English literature at Augustana College, where he continued to teach until 1932, when he was retired as professor emeritus at the age of 86 years. His whole teaching career covered a period of sixty-one years, interrupted only by a year of study at the University of Berlin in 1891. He was ordained as a pastor by the Central Illinois Synod in 1875.

Three years ago Dr. Bartholomew, at the age of 97, preached a sermon on Good Friday at St. John's Lutheran Church, Rock Island, of which he is a member, and the previous year he gave the Easter message at Trinity Lutheran Church, Moline, Ill. He conducted chapel services before a hushed gathering of Augustana students two years ago and had requested of President Bergendoff that he be given the same privilege on Maundy Thursday of this year.

His formula for longevity is "healthful work and temperate living." "I have avoided all extremes," he says simply. He was the youngest of thirteen children. Two of them died in early life, but all of the others lived beyond the age of 75 years. Dr. Bartholomew's wife, Katherine Louise Fasold, who died in 1934, was a descendant of the famous Muhlenberg and Weiser families, whose names loom so large in colonial Lutheran history.

CHAMPIONS OF TRUTH

WHEN THE JEWS GOT ANGRY at Jesus for driving out money changers from the temple. He answered them with a question: "The baptism of John, was it from Heaven or from man?" They were afraid to answer, for whatever answer they had given would have been an affirmation of John's supernatural authority, and thus an answer to their own question.

Jesus was aware wherefrom John had His authority. A man possessed by the Spirit should be conscious of the power that moves him. He should know that his convictions are not false. Truth is truth, and when the voice of truth speaks to man, he had better not belie that truth by his actions or his voice.

People will call that kind of man "queer," "stubborn," fanatical." Even people of the Church may not stand by their minister when he is driven by the Spirit of truth to speak out against selfish interests.

The early Christians were sure of their reward, therefore they would not deny their Master by either word or deed. For Him they went singing to their death. "What shall it profit a man if he shall gain the whole world but shall pay for it with his soul?"

In a recent number of one of our periodicals there is a poem by a pastor in Germany who sang while dying. He was conscious of this one thing:

"With pain avoided, with deeds declined,
We have betrayed Thee before mankind.
We saw the lie uplift its head
And did not honor truth instead."

Why will we not in so-called times of peace risk a Christian soldier's life for truth?

Withee, Wis. L. C. Bundgaard

AMONG THE RUINS

By Oliver Everette
Seneca, Ill.

IN THE DISTANCE the cannon roar,
Lighting the dusk in red, spasmodic flashes.
A lone sentinel pauses beside the ruins of an old cathedral;
He listens—
Can this be music he hears?
Yes, faintly at first he hears the muffled notes,
And then the anthem swells to rolling thunder:
"We would see Jesus, for the shadows lengthen
Across the little landscape of our life."
He bows his head in prayerful meditation;
The sacred hymn pours peace into his war-sick soul.
The hellish shriek of shells fades in the distance;
Unseen the blazing cannon flare while he in joyful adoration
Is listening to the anthem trembling on the air.
Within the ruins an English lad is pouring his soul
Into the ancient organ, which stands
Unharmed between the rows of shattered saints.
He plays the loved hymns of his childhood,
Hymns first learned from a loving mother's lips.
Thinking of her, he plays—and weeps.
The music trembles into silence,—
Silence deeper than a calm before a storm,
For it is the silence of the Almighty.
A limp, lifeless body lies beside the organ;
The hands that touched the keys a moment since are dead.
The battle is over; a soul has gone home.
Then,—out of the sacred silence,

Like the voice of a wounded thrush,
Come the trembling notes from dying lips
Of one half buried in the debris.
A dying man is singing his last song:
"We would see Jesus, other lights are paling—"
A light that is not of earth gleams in his eyes;
It is the gleam of triumph!
The weary soul is going home to his eternal rest.
The lips move, but the words no more will come.
A smile overspreads his countenance as the lips cease,
There is a last gleam of joy in his eyes,
As the soul, like the caged bird that bursts its fetters,
Is upward soaring, singing as it goes.
The gates of heaven are open.
The angels are singing,—
But they are singing Hosiannas,
For the souls that would see Jesus have seen!

The Conference Corner

BY PRESIDENT H. L. YOCHUM

IT WAS AN INTERESTING experience and a valuable one to speak to six gatherings of Lutherans in behalf of our Lutheran World Action appeal and to three gatherings of pastors at Seminars, all within two weeks. It is my opinion that both series of talks contributed to Lutheran unity, that the very fact the meetings were held meant something in terms of Lutheran unity. Practically all bodies in the National Lutheran Council were represented in the meetings for Lutheran World Action, and it was not just a sentimental fancy of mine that recognized a definite fellowship and unity in these groups. At the seminars there were pastors from practically all Lutheran synodical bodies in this country, and it was not wishful thinking that led me to the conviction that there is a growing readiness for fellowship, an increasing degree of unity among our pastors.

Much as one dislikes to dampen the enthusiasm of some ardent seekers after Lutheran union, we must be realistic and reconcile ourselves to the inevitable period of preparation for that step. Yes, all of us get very impatient at times—but let us remember that when we talk about union, organic union, we are dealing with some very stubborn facts. Not only is synodical loyalty involved, a loyalty that can be exaggerated into actually sinful "synoditis"; complicated matters of a legal nature, relating to property, and all the details of a properly drafted constitution and plan of organization, must be patiently studied and worked out. This takes time.

But the very fact that this process does take time makes it all the more urgent that it be started just as soon as possible. And that raises the rather delicate question: which bodies are ready to merge and form an organic union? Obviously it is rash and premature for us to attempt the merger of synodical bodies that have not yet succeeded in establishing official fellowship with each other. For the present, therefore, it would seem to be confined to bodies now within an association based on pulpit and altar fellowship.

This limits our consideration immediately to two such associations: those bodies within the American Lutheran Conference, and those bodies within the Synodical Conference. Concerning the latter I have neither the ability nor the right to make any statement. So let me make just a few observations about the possibility of an organic union of the synodical bodies within the American Lutheran Conference.

Those who attended the first or organizational meeting of the American Lutheran Conference tell me that there was a deep spiritual satisfaction in the sense of unity among those who gathered at that convention. The solid basis of the Minneapolis Theses and the constitution, the high inspiration of the addresses and sermons and the intimate fellowship at the Lord's Table, the thrill of rising above nationalistic and synodical lines in this wider association, gave the Conference a mighty impetus which still continues.

Frankly, I do not feel that we have advanced as far or as rapidly as we should have. After fifteen years of such association we should be more ready for closer affiliation than we are.

During the early years of the Conference there was a tendency to be over-cautious. We were still in the glow of the honeymoon, and did not wish to risk the strain of bickering over the little things that make up day-by-day living in one family. So various bold enterprises were permitted to languish; various commissions were limited in the extent to which they wished to move forward; the spirit of good will and pleasant fellowship was safe-guarded at the expense of vigorous progress.

This persisting caution has become almost an inertia, increasingly hard to correct. It is aggravated by the fact that there is no provision for continuous promotion, all officers and commission members forced to take spare time for their work in the Conference. A commendable concern for the welfare of the National Lutheran Council and a realistic appraisal of the specific genius of the Conference led to the transfer of various functional activities to the Council in recent years. There has been some groping to discover the most effective services the Conference as such can render to Lutheranism.

Both the issuing of an "Overture for Lutheran Unity" and the decision at the 1944 convention not to attempt at this time to invite other bodies into the Conference indicate an effort to strengthen inner unity and to prepare for a more opportune approach to other Lutherans in the interest of an all-inclusive fellowship of some kind. At the 1944 convention the Conference studied its own genius and explored various possibilities of future development, setting up a special committee on objectives to press this study further. Cautious feelers then and since then have not disclosed much readiness for mergers or organic unions within the Conference constituency. A signal test of our vision and inclination in this direction is the recent trend in the field of higher education. We

are much more ready to invest huge sums of money in strengthening our synodical institutions than we are to face the problem of duplication and competition with a courageous vision and unselfish spirit.

One is almost compelled to conclude that it is futile to press for organic union now. Some of us are learning that the end we so earnestly desire will require more patient and persistent effort, more clear-headed planning and brave-hearted working, than we had realized before. Yet we must not, we dare not, we shall not give up! The impulse God Himself has given toward Lutheran unity and the surge of determined desire for it swelling within the hearts of so many of us demand that we address ourselves aggressively to the difficult task of implementation. Next month I want to offer a few suggestions for careful consideration.

Into College Windows

By ALVIN N. ROGNESS

A Planned World Order

OUR DAY is witnessing a rising interest in *planning*. We no longer want an accidental economy; we want a planned economy. We are through with a chance balance of power to assure world peace; we now cast our votes for a planned world order.

Short years ago we had unbounded confidence in the axiom that if every man pursued unhindered a maximum expression of his *self*, the very logic of the universe would automatically yield order, peace, and prosperity. Private enterprise would always add up to the public economic good. Independent political judgments pooled together into a majority would issue into a State where "voice of the people is the voice of God." Nations each striving for vigorous self-determination would naturally produce a relatively stable balance of power between sovereign states, and a consequent world peace.

Now it's different. The fierce tensions of *selfs* against *selfs* have disclosed that we do not just accidently hit upon justice and brotherhood. Now we are ready to turn over the whole issue to some great planning board. We are even ready to give up liberty to achieve order, and security. And, what is so sinister, we are ready to turn over all responsibility, too. Let *the plan* do it!

The prophets of the age summon us to an era of "enlightened self-interest". You see, there is no intention of really giving up *self*. We only plan to outsmart God by remaining as selfish as ever, but avoiding the inevitable destructiveness of selfishness by using a plan.

Why do the nations rage,
And the kings meditate a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, saying,
Let us break their bonds asunder,
And cast away their cords from us.

Strange as it would sound in the halls of Congress, the true end of man upon the earth is to glorify God and serve Him forever. Unless mankind can be lifted out from the confines of self-interest, even if the borders of of this self-interest be extended to embrace the individual's concern for the corporate welfare of all two billions of men, mankind will remain in the morass of its selfishness still. The individual may lengthen his interests to include his family, his community, his nation, or his world; he still has not been emancipated from a certain "corporate selfishness" which in the end will leave him and his world as disillusioned and frustrated as before.

Reliance upon a plan is essentially as naive, and diabolical, as reliance upon accidental good coming from unrestrained selfishness.

This current temptation will be most tantalizing among the more educated. For they are the more amply supplied with the tools for reflection and speculation. They will be compelled to plan, and, in planning, may the more easily forget that a good plan, to do good, must be implemented by good people. And that people become good only as they, one by one, confront Him who alone is Good, and in deep repentance and high faith lose their selfhood in an overpowering loyalty to Him.

The hope of the world is not I, nor my plan, but the Christ who can remake a man, and men, and mankind. To forget Him is to nullify our best tries; to come to terms with Him is to bring forth a hundredfold.

THAT KEEPETH ISRAEL

By Marty Marty
Milwaukee, Wisconsin

MY prayers are cadenced to the clock at night,
My breath is measured to its tonal tick,
Though what it measures is a thought of fright
(The antithetic role of dead and quick)

To some who cannot hope, like me in One
Who governs time; who cannot take their sorrows,
Their prayers to Him when day is done;
For these the clock anticipates sad morrows.

I hear the clock, when I awake at dawn,
Still sound, and know then that my timeless Keeper
Has never from me for a moment gone,—
Has numbered every breath of His safe sleeper.

The Power Politics Betrayal *

Henrik Shipstead
U. S. Senator from Minnesota

THE GREETINGS I BRING are sincere and friendly, even though the shadows around us will lend a note of grimness to what I venture to say this afternoon. Christian character is still the hope of mankind, and its only substantial, practical hope. When I look back over my years of observation, at first-hand, of what the Lutheran Church has stood for, I am sincerely happy to come here from Washington and give testimony to the profound esteem and respect in which I hold this great exempler of dauntless courage and integrity of character.

Viewing the future, I see the Lutheran Church faced with a tremendous challenge—a challenge that will spell the difference between national and individual weal or woe. Aside from the spiritual mission of the Church, her obligation of awakening a greater active interest in good government among her membership is more pressing than ever before. The crying need of the times to offset the forces that are undermining the cause of truth, righteousness, and justice in government and international relationships is a wider application of the tenets of the Church.

Once again the leaders of men, out of ignorance or out of a malicious indifference to the causes and consequences of war, have visited a calamitous repetition of history upon a terrified world. Once again men caught in the mad chaos of their own folly are crying "Peace, Peace," when there is no peace. Power politics is still in the saddle riding mankind to destruction.

How Politicans Have Deceived People

A reminder of past history will help us better to understand this present conspiracy of silence and better to appraise the future.

In the year 1785 Dr. Samuel Johnson observed:

"Among the calamities of war may be justly numbered the diminution of the love of truth by the falsehoods which interest dictates and credulity encourages. I know not whether more is to be dreaded from streets filled with soldiers accustomed to plunder, or from garrets filled with scribes accustomed to lie."

In 1848 Abraham Lincoln said of President Polk, whose complicity in the Mexican War he suspected:

"He is a confounded, confused and miserably perplexed man. God grant there is not something about his conscience more painful than all his mental perplexities."

During the latter part of the 19th Century Disraeli, for many years Prime Minister of England, wrote:

"All great events have been distorted, most of the important causes concealed, some of the principal characters never appear, and all who figure are so misunderstood and misrepresented that the result is a complete mystification. If the history of England be ever written by one who has the knowledge and the courage, the world would be astonished."

I venture to say that this quotation will apply to all the great world powers engaged in the late war.

Why Wilson Was Frustrated

Secretary of State Robert Lansing wrote of President Wilson's part in drafting the Treaty of Versailles:

"He has put himself on a level with politicians experienced in intrigue, whom he will find a difficult lot. He will sink in the estimation of the delegates who are not of the inner circle, and what will be more disastrous will be the loss of confidence among the peoples of the nations represented here."

Even more recently the brilliant English man of letters, Aldous Huxley, wrote:

"At no period of the world's history has lying been practiced so shamelessly or, thanks to modern technological progress, so efficiently or on so vast a scale as by the political and economic dictators of the twentieth century."

Already events are proving that this war has been a tragic repetition of the causes and results of these ancient afflictions. Yet we are still being told that the only thing we must fear is fear itself.

History teaches us it is knowledge that is power and not courage. It is ignorance that makes cowards of men. It is the prostitution of truth that breeds human corruption and human slavery. Why is it then that in the midst of the present disaster we are not being warned against these things?

Leaders Abuse Confidence of People

During the past thirty years men highly skilled in the arts of mastery have strutted on the international stage. One by one these masters have abused the confidence of the people, usurped their liberties, and corrupted their minds and morals. Always for allegedly fair and noble ends, and always under the guise of a benevolent tyranny, these masters have succeeded in committing two international crimes in one generation.

Certainly these things have not just happened. There are too many of the same strange threads running through the pattern of recent years for us to continue to believe our highest policy-making circles are either ignorant or innocent of what they are doing.

Again we are admonished not to be perfectionists or starry-eyed idealists, and not to expect too much from all the grandiose promises and schemes with which our statesmen inspired our sacrifice and suffering. Again, as was the case following the last war, we are told there has been a slight misunderstanding among the victor powers.

* An address given before the Lutheran Brotherhood in Chicago.

If I read history aright, this nation was born in the bloody travail of just such an historic epoch of world revolt against the then-existing social and political tyranny as the one in which we now find ourselves. The founders of our government knew the historic background of this revolt. They were carefully conscious of its cause. Faithful to the lessons they had learned from history, they built the foundations for a new nation under God. Our constitution was framed in the light of that knowledge.

America Built on Christian Principles

What was even more important is that our respect for the dignity and rights of human personality was directly derived from a Christian heritage and incorporated into the very heart of our constitutional representative government.

There was not the slightest misunderstanding of these principles and ideals in the minds of our freedom-loving fathers. There cannot possibly be any misunderstanding of the challenge of these historic truths now. The American people still know instinctively wherein lies their greatest treasure and their greatest strength. We have not yet lost our faith that the essential genius of a free society lies in its power of self-criticism and self-correction. We have not become such moral ingrates as to expect Almighty God to save us from the consequences of acts which He has given us the wits to avoid. Yet if these further catastrophes are not to befall us, we must now demand a day of reckoning.

Remember the Atlantic Charter which was promised to every nation, the great and small, the weak and the strong, the victor and the vanquished, and, individually, to the black, to the brown, to the red, to the yellow, and to the white alike? It has become the "Atlantic Barter."

Four Freedoms or Four Horsemen"

When the wraps of propaganda are taken from off the Four Freedoms, we shall find the Four Horsemen again charging down the corridors of time.

When our "liberation" of the tragic peoples of Europe and Asia is exposed, we shall find them transferred from the hands of one dictator into the bloody and tyrannical hands of another.

Our "justice" has become a masterpiece of mockery in which we have taken over the purge techniques of our enemies and, at the same time, revived and extended to the white race the savagery of slave labor.

The "peace" about which our self-styled international authorities are shouting from the housetops, is merely the extension of brutal war techniques to millions of helpless and innocent men, women, and children.

The "interim agreements" under which the victors are attempting to hold the mad chaos of Europe and Asia together have become brutal, immoral, and uneconomic political absurdities.

If our financial books were balanced, we would find that America, as the world spendthrift and chief advocate of international pump-priming, is the first great nation in history to have fought two wars in order to finance a bankrupt imperialism. Even the *London Economist*, one of the greatest interpreters of international affairs in the British Empire, has the grace to admit that England now needs six billion dollars, not for food, clothing, and shelter, but to finance her armies of occupation all around the world. Russia is asking more billions so she can continue her imperialistic program and her enslavement and purge of eastern Europe, the Near, the Middle and the Far East.

International Law Degenerates into Anarchy

International law has degenerated into international anarchy, in which there is not a single international law, principle, agreement, covenant, or purpose held in common among or binding upon even the Big Three.

Even while I speak our One World is being carved up by Three Powers behind closed doors without the advice or cooperation or consent of the suffering millions involved.

Then what do these men mean when they cry "Peace"? We need only to read between the lines of the foregoing statements of the present ugly international facts of life for the answer.

"Give us more power," our statesmen cry. Again the State Supreme, whose greed for the products of man's toil and suffering can never be gratified, rears its ugly head.

"We shall enforce the peace," our statesmen shout. Yes, they are enforcing peace upon the millions of their economic slaves in Africa and Asia, and they are doing it with American lend-lease tanks, guns and ammunition. The people of the British, French, and Dutch East Indies have been working in slavery over a century for the sisal and rubber monopolies on these plantations. Their wages have been from forty cents to one dollar and a quarter a week. They want to be free. They were promised independence at the outbeak of the war. They are now fighting to achieve that freedom. The British, the Dutch, and the French governments are fighting these people with American lend-lease tanks and guns, and our State Department has requested these governments to remove the words "Made in the United States" from these instruments of warfare that American working men and American taxpayers produced to be used for freedom.

Power of the Spirit Declines

It is in 1918 that Ernst Troelsch, the great German historian, sadly lamented to a friend:

"What have we witnessed since Hegel's time but the gradual draining away of our native belief in the power of the spirit to rule history?"

Was it not Saint Paul who said of the evils of his time: "We wrestle not against flesh and blood but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places."

It was the eminent theologian, Emil Brunner, who so forcefully stated the dilemma and the challenge men of every age confront, when he said:

"If it were truly possible for the State to make men out of wild animals, would it be necessary for the State to make wild beasts out of men?"

Danger of Face-Saving Policies

America can never discharge her aspiration to world leadership by proposing haphazard, face-saving doctrines and policies of government, either at home or abroad, which the pages of history reveal have repeatedly wrecked governments and civilizations since the beginning of time.

The challenge that is ours can neither be declined nor ignored, the forfeit is freedom, collective and personal alike.

Should we fail, inevitably our "brave new world" becomes a miserable hovel.

It was to save us from these calamities that the mothers of America gave millions of their sons to the war. We had over a million casualties and over a quarter of a million dead. If the history of diplomacy and power politics repeats itself, these boys will have died in vain.

"Mourn not for the dead,
Who in the soft earth lie,
Dust to dust as will you and I.
But mourn rather for the silent meek
Who know the world's wrongs
But dare not speak."

Reading and Enjoyment of History

By E. Theodore Bachmann
Chicago Lutheran Theological Seminary

PAPER AND INK ARE fragile custodians for the heritage of the past. The lives and events, the failures and achievements, the sorrows and joys of other generations—if remembered at all—are entrusted for safe keeping between the covers of books. In their busy life-time men and women seldom take the trouble to order their affairs so that posterity shall know precisely what they said or did. Nor do the greedy fingers of oblivion leave more than a fraction of records and relics at the disposal of some future un-named generation. It is therefore surprising that, by patient research and study, we today know as much as we do about the past.

But what we know is again conditioned by the middle men of history, the historians and historiographers. Being human, they select such portions of historical material as will suit the story they desire to tell. Their narrative, whether biographical or thematic, is, at least in many modern instances, the product of science and art. The scientific element in historiography is the objectivity and thoroughness with which the writer handles his available material. The artistic element is the subjective response, the recapturing through imaginative insight of the march of events and of the spirit that animated lives long dead. So long as the lure of the past and the demand of the present move men to write and rewrite history, there will be a fresh supply of historical reading for the benefit of successive generations. The quantity of such historical reading, as everyone knows, is enormous; it crowds the stacks of great libraries, and may weight the shelves in your own home.

Reader, like historian, faces the problem of selection. Quality must be detected in the quantity, and selections made accordingly. Those charged with this duty of discerning quality and arranging it into coherent sequences are usually the teachers. Their function is much like that of a guide at an exposition or in an ancient city.

Past Lives On in Present

But the reader of history, enjoying also the privilege of leaving the set path and browsing where he will, is more than a tourist through the past. He travels the paths of yesterday not just for curiosity's sake. In fact, he is somehow persuaded that in life, being a complex of relationships, the past lives on in the present. Through ancient custom, our ancestors still rule us from nameless graves.

No generation, even amid so-called revolutions, ever makes a clean break with the past. Society is incredibly sturdy and resilient in that it can withstand the revolutionary change and still retain certain fundamental elements that go on fashioning the character and quality of each new generation. New names, new inventions, new horizons, but the men and women who march bravely even into the atomic age are akin to those who still plow with oxen.

The story of the past is, then, like a vast case history of mankind. Just as we understand a person better when we have his case history, and thus presume to be able to render him more effective assistance, so we, knowing the past of the society, the civilization, and especially the Church of which we are a part, may presume to be better able to meet the challenge of life in our own way. For we shall then be equipped with knowledge, understanding, poise, and above all with a hope-filled faith in God whose Son is not only the Saviour of each individual but also the center of history.

Value in Study of History

The reading and enjoyment of history should be considered a privilege by the Christian. While transcending human life, Christianity is nevertheless an historical religion. We who read the history of the Church are eager

not simply to know how our predecessors in the faith fared in this life, but also to learn by negative inspiration the warning of their failures, and by its positive counterpart the lesson of their achievements. To the Christian a study of his Church's history becomes not an antiquarian avocation so much as a functional task. The aim of that task is nothing less than the appropriation of the very best of the past for service in the present. Not only inherited Christian custom deserves its place among us, but more so the daring, venturesome living of our fathers in Christ.

Today as we embark upon the tremendous task of making peace out of the fragments of a broken civilization, the resources of history stand at the disposal of the serious and the courageous. For these the signs of the times are more than what meets the eye, and the joy of God's own eternity becomes a present possession, filling their weakness with His grace and truth. In this spirit we too may dedicate ourselves more completely to the service of God and our fellow men.

Relating History to Life

The enjoyment of church history, in particular, may thus become a spiritual exercise with deep social implications. Our reaction to what we read may be critical or appreciative. In either case it should be constructive in that it should demonstrate that we are able to relate our reading to the realities of life. As ministers and laymen, moreover, we follow this lesson-and-application method in respect to the Scriptures. If we can apply this exegetical method so effectively to the Scriptures, then it should be possible for us to discover vast new resources if we apply the same method to the materials of history. In one respect, revelation is enclosed within the Biblical canon, but in another it is continuous. For God has not ceased to use men as His instruments, bearing witness to His justice and love.

History, even if in a more limited way than canonical Scripture, has its message. No one will surpass the record of Mark, or Paul, or John. But in relation to the Gospel as set forth by them, history asks its questions. What has Augustine to say to my generation? What is it in Luther that challenges me? What sent Francis Xavier to the Orient? Or, among my history-making contemporaries, what is Kagawa's message for me? By means of history, though not exclusively, the Church Universal remains in earthly communication and the ecumenical fellowship transcends the generations. And all this because we are members one of another, in common submission to Christ our Head, who is also Lord of history.

Does America Need to Repent?

By George Koehler
Pastor at Portland, Ore.

REPENT YE!" are the opening words of Christ's sermon in Galilee. John the Baptist began his preaching with the same words. His hearers understood their meaning. We read: "And there went out unto Him all the land of Judea, and they of Jerusalem, and were all baptized of him (John) in the river Jordan, confessing their sins." Mk. 1.5. Does our generation understand the meaning of the word repentance? A sermon on repentance is a rare thing in our contemporary preaching. Perhaps it is high time that ministers of the Gospel restudy this vital doctrine.

God's Call to Repentance

All the prophets of the Old Testament were preachers of repentance from Jonah, Elijah, Nathan, Isaiah, Jeremiah, Ezekiel and Daniel down to John the Baptist.

Jesus said the purpose of His own ministry was to call men to repentance. "I am not come to call the righteous but sinners to repentance." (Lk. 5.32) When Christ sent forth His twelve disciples and His Seventy, their work also was to issue in repentance. The one ground of condemnation for Chorazin, Capernaum and Bethsaida was that they did not repent. All apostolic preaching emphasized the necessity of repentance for all men. It was Peter's message on every important occasion. As a result of his preaching on the day of Pentecost, no less than 3,000 repented and were baptized.

Paul also laid great stress on repentance in his preaching. Read Acts 13:24 and 17:30. To Paul it was the passing from the mind of the flesh to the mind of the Spirit. The beloved John likewise brings a message of warning from the ascended Lord to Christians who had fallen from the freshness of faith and their first love: "Repent and do the first works: or else I come to thee, and will remove thy candlestick out of its place." The word repentance occurs fifty-six times in the New Testament.

The Power of the Early Church

When the Church began its march of faith in the world it was one in faith, doctrine, and charity. It was able to unite all classes, clans, and races. It was called the "Fellowship", in which the folk of many origins were drawn together by an incredible happiness and a new kind of goodness. So long as the Church was persecuted and compelled to worship in catacombs, it was a saving and influential power. It swept from one end of the Roman empire to the other with amazing rapidity. It

was the salt of the earth and a light of the world. The Church was in the hand of God and not God in the hand of the Church. Christians lived dangerously in a hostile world; their lives were sermons of repentance to a carnal world. But when the Church became an established State Church, persecutions ceased and the world moved into the Church. Instead of the Church converting the world, the world corrupted the Church.

A wordly Church misinterpreted repentance and made of it penance, that is, self-imposed suffering as an expression of contrition for sin. It was Dr. Luther who discovered again the true meaning of repentance and made it his first thesis when he wrote: "Our Lord Jesus Christ commanded us to repent . . . Law and Gospel, repentance and faith, must ever be the contents of an evangelical sermon if sinners are to be saved. The preaching of the Gospel without the Law is like a lullaby, and preaching of the Law without the Gospel drives men into despair." Whenever repentance is discarded from our religious vocabulary and omitted from our preaching, the Church grows indifferent and there will be no repentance. And that is the general state of the Church in the world, even in America. Christians have grown cold, lukewarm and wordly, like the church in Laodicea.

Missionary Zeal is Lost

The early Church conquered paganism in less than three centuries and in the fourth century it was firmly established in the Roman empire. In those days every Christian was a missionary. In the time of the 16th century Reformation Christian life was revitalized and once more the Church became a spiritual force in Europe.

In our day, on the other hand, missionary zeal has again lagged. Organized Christendom has not made any real serious efforts to break into the citadel of Mohammedanism and Buddhism, or to win India, China and Japan for Christ. To accomplish this would have been much easier for us than it was for the early Church to conquer paganism in the Roman world. We have a printing press, modern transportation, advanced education, and in recent years the radio. But the Church has not taken the "great commission" very seriously. Instead of having an army of 100,000 missionaries in heathen lands, it has some thousands. And in the years of our financial depression mission funds were exhausted and many missionaries had to be called home.

The Church is losing ground in the whole world. In our own land approximately 70,000,000 citizens are outside the Church and Sunday school enrollment is decreasing alarmingly. There is a shortage of ministers and missionaries in all denominations. A new paganism is threatening our nation. Humanism is preached from many pulpits and Modernism honeycombs numerous communions. The visible Church is subdivided into endless sects, each tenacious of its creeds and rites, each claiming to be the Church, as if the Spirit of God could be channeled into our neat patterns and purposes. Sectarianism leads to exclusiveness, bigotry, snobbishness, and sheer stupidity.

What World War II Did to Church

World War II came upon us and in such distracted times the Church easily became the mere echo of the warring masses, with every distinctive quality of Christ's teaching well forgotten. Not only is it tempted to lose its international, interracial, ecumenical nature and to become only one more agency for hallowing and waging war but it is seduced to accept a theology of escape by which the ethical teachings of Christ are interpreted as inapplicable and unpractical in our age.

All this happened. The Church was intimidated, and, as a result, it capitulated to the State. It failed to protest against war and to denounce it as the greatest crime against humanity. It supported it by investing mission funds, building funds and endowments in war bonds. Many Christians, like other citizens, earned exorbitant wages and prospered. And the Church prospered. But it was blood money. The Christians lived at ease in Zion.

The fundamental cause of war is sin. And the Church has not resisted unto blood, striving against sin. The first casualties in the war were love, truth, and brotherhood. The Church bowed to Caesar and Mars. In many local churches ministers and congregations prayed for the victory of our weapons. They made God a war lord. They jeopardized their fellow men in other lands and don't know it. All Christians, whether they were active or inactive participants, share the guilt of war. We were all involved in this spiritual mess. We have all sinned and must repent. Who shall be the preacher of repentance? "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted". Gal. 6:1. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19-20. Cf. Ezek. 34.

Voices of Repentance in Germany

At the Evangelical Conference of the Church in Germany held at Treysa under the leadership of Bishop Wurm, a message was addressed to the German people to this effect: "The judgment of the wrath of God has descended upon us . . Today we confess our shortcomings . . . We call to our Nation: Turn again to God." And in the religious service held at Stuttgart, Germany, Pastor Martin Niemoeller declared in his sermon: "No Christian in Germany has a clear conscience. If the Church had seen clearly and acted unitedly, this terrible war would never have arisen." Dr. McCrea Cavert, who heard the sermon, remarked: "If Christians the world over achieved such humility, a repentant new world would be born."

The responsibility of the Church for the war is not confined to the German Churches; we were all identified with this global war in one way or another. But where are the signs and fruits of repentance in America? The

Churches of our enemy have spoken, "Why not the Churches of the victor states? No Christian in America has a clear conscience either. Why not say so? Why not say why?" —*Christian Century,* Oct. 31, 1945.

State Must Also Repent

Not only the Church but also the State must repent. God is the founder of the State. Volumes have been written concerning the origin of the State. Regardless of what men say about the origin of civil government, to Christians Romans 13 is final: "There is no power but of God, and the powers that be are ordained of God." The various forms of governments are man-made. All those in authority are servants of God: Kings, presidents, governors, magistrates, etc. They are, therefore, accountable to God.

How many rulers think of this and rule accordingly? Is there a government in these evil days that has clean hands and a clear conscience? Were not all belligerent nations motivated by selfishness and the will to power? Are not all scrambling for more commerce, world markets, spheres of influence? Do not the big powers subject and exploit the backward countries? Did not statesmen make secret commitments, sign treaties, and, when it was expedient, break them? Did they not lie to their own nations and drag them into the war? Does not all this point to one source of inspiration, the murderer from the beginning, and the father of lies?

The spirit of Cain has not died, but is rampant in the world. Cain's club has grown into an atomic bomb. Now that the carnage is ended we find that approximately 50,000,000 lives have been snuffed out, other millions have been made homeless, and still other millions maimed for life. Nations are bankrupt. Many Christians have lost their faith in God and mankind. Western civilization is sinking into chaos. The four riders of Revelation are riding roughshod over the earth. Man's inhumanity has assumed monstrous proportions and become a scourge. The world has been turned into a global charnel house, a whirlpool of sin and suffering, a devil's playground of rapine, tyranny and murder. Men have placed their best talents, ingenuity, and science in the service of destruction. The whole social order is out of joint. But how many confess their sin and their guilt?

The Church and Its Responsibility

Who shall convince and convict them of their sin and unrighteousness? The Church and its leaders, of course. It is God's oracle and agency, and the conscience of the world. In the Old Testament God raised up prophets who rebuked rulers and subjects when they violated God's will and laws. Nathan reproved King David; Elijah charged King Ahab with all the calamities from which he and the nation had suffered; Ezekiel exhorted the kings of Israel: "Repent and turn yourselves from all your transgressions"; John the Baptist told the adulterous King Herod, "It is not right."

The Church in the past has had numerous reformers and preachers of repentance who have turned the hearts of men from sin to God. Where are the prophets of God in these evil days? The Church is not muzzled in America. We have a free Church in a free State. We judge our enemies and tell them to repent. We Americans are prone to look at the rest of the world with a holier-than-thou attitude. Such thinking nullifies all fine words about Christian love and the golden rule. Ministers of America, take courage and say to our nation, "We have forgotten the God of our fathers; We have crucified love, brotherhood, good will and peace; we have paid tribute to hate and vengeance; we have waged a ruthless war and violated God's moral law; we have come to trust in the power of our Army and Navy; we are on the road to world-wide imperialism."

And now we are told we must have a mighty standing Army and a two ocean Navy that will give us security. Militarism, the trouble maker and gravedigger of Europe, is moving into America. We have failed to learn from the past that war settles nothing, but begets new war. Another global war like World War II and we shall have no organized Christendom or a Western civilization, but a bankrupt America and Europe. We shall witness the suicide of the white race. Christ is eternally right when He says, "All they that take the sword shall perish with the sword."

Must Lead into Paths of Peace

The Christian Church must show our nation the way to repentance, a change of heart and policy. This is a part of the Church's mission. Shirking this duty is to be faithless to our own country. So far, not one of the belligerent nations has made a confession of its sins. Are we going to repent of the war and all things that led to it? "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."

As Christians we must speak with one voice and turn the minds of our confused citizens into the channels of peace. We want our nation to be a servant of God and humanity, a friend of the friendless, the good Samaritan of the suffering and hungry multitudes, a good neighbor, a big brother, a wise and impartial counselor in the council of nations. This broken world needs salvation, peace and order. Force can never bring these blessings; they can be wrought only through love.

Do Catholics Really Confess?

By Benjamin Lotz
Pastor of Holy Trinity Church, Bethlehem, Pa.

DO ROMAN CATHOLICS make good confessions? A generalization here might be foolhardy and it might not be. It might be accurate to ask whether many *married* Roman Catholics make good confessions? Some of them do without a doubt. Others—well, I am inclined to question it. Listen to this story about Martin.

I met Martin on the university campus. He was a member of the military unit. He told me his last name and it was decidedly German. I inquired whether he might be a Lutheran. He told me he *had been* a Roman Catholic. His statement indicated quite definitely that this relationship was in the past tense. This piqued my curiosity and soon he told me the following story.

Martin had grown up in a parish where he was highly respected by his pastor. He must have been the kind of boy who was punctual when his time came to serve mass, who pronounced the responses with proper enunciation and dignity, who did his part with the sense of decorum befitting holy things. I could see that this lad must have warmed the priest's heart in a parish where there was the usual run of indifference and laxity.

Both Were Catholics

Martin became engaged to a young woman of the same parish. I never knew her, but I was sure that the kind of young woman to win his heart was of no common kind. As they were both Roman Catholics, they went to their pastor to be married.

In this diocese, it was customary for both parties, though Catholic, to sign a form, promising among other things to follow the teachings of the Church concerning marriage—which meant, if it meant anything, to conform to the Roman Catholic ideas concerning birth control. This apparently came as a surprise to Martin. At least, he demurred.

Martin was a realistic young man. He knew that he was facing the selective service. He might have been warned of the hardships that his future wife would face with child while he was *off to war!* Of course, the contrary view could be argued. Circumstances that prudence did not foresee might alter the case and make God's richest blessing even in war time.

Let those circumstances arise, then Martin might decide differently! Until that time came, the paper would not be signed. With the paper unsigned, there would be no marriage in the Roman Catholic sense of the word. Any other marriage would be sinful and illicit in the eyes of *Holy Church.* With this defiance in his heart, Martin could not make his confession. His virtual excommunication had begun.

They Could Have Signed, And—

Of course, Martin and his fiancee could have signed the paper which the pastor had placed before them even if forever after they lived in secret defiance of ecclesiastical law. They might have made their confession and their communion every Easter. I suspect—it is only my suspicion—that many Roman Catholic families do this very thing. The small families among many Roman Catholics give substance if not proof to this contention.

The difficulty comes when one goes to confession who lives *secretly* defiant to the teachings of the Church in regard to birth control. Then something has to be passed by when the sins are told. Martin was both honest and intelligent enough to know what he would face. He made his decision and so did his fiancee. They made it conscientiously, regardless of the cost.

II.

Perhaps I might clarify this matter a bit if I could see a copy of the paper that Martin refused to sign. Through a friend, one was secured from the diocese where Martin lived. It was called *INVESTIGATIO DE STATU LIBERTATIS PARTIUM.* Under this caption were places for the names of *Sponsus et Sponsa.* Then printed in large letters was the following: *N. B. Each of the Parties must be interviewed separately.* Under that was the name of the diocese.

Opening the sheet, on the inside were pages for the groom to fill out and also for the bride. On the top of each page, I read these words: The following oath is to be administered in all cases: *I SWEAR THAT I SHALL TELL THE WHOLE TRUTH AND NOTHING BUT THE TRUTH. SO HELP ME GOD.* These capital letters put the matter in no uncertain terms. Rome does not take this matter of marriage lightly!

The Vital Question

Many questions on those pages were questions that anyone would expect to find. They concerned the full name, the date and place of birth, the names of parents. The sixth question would seem strange to Protestant ears: *Did you baptize or were you the sponsor for the person you intend to marry?* Finally the tenth question caught my eye. That was the one that had caused Martin trouble. 10. *Do you know the teachings of the Church concerning the purpose of marriage and the obligations of each party in this regard? . . . In entering this marriage do you intend to assume these obligations in the way in which they are understood by the Church and without reservation or condition? . .*

Does the other party so intend to assume these obligations? . .

As I read these words, I admired the sterling honesty that Martin had exhibited when he refused to sign this paper. I could see him hesitate and then express his doubts when the true import of these questions was made clear to him. I can hear the measured words of the priest and these words must have run something like this:

"There is no law for Catholics to have large families if they wish to live together in continence. But they shall not permit their desires to frustrate the plan of marriage. The marriage relation is designed first of all by the Creator for the procreation of children. Birth control by artificial means is sinful because it is a sin against God, and those who fear sin will not commit it."

Call Marriage a Sacrament

Perhaps here Martin objected. Perhaps rather he sat in silence. If the priest continued, it might have been in this wise. "Marriage is one of God's sacraments and the grace bestowed through the sacrament will aid you and your wife in this new relationship. The gift of children is one of the greatest gifts that God bestows."

I shall never perhaps see Martin again. In a brief time, I shall forget his name and even the place where all of this took place. Yet I shall never forget him as I pictured him in my mind's eye struggling with the matter of his conscience. Roman Catholic that he was, he knew that it is *neither right nor safe to act against conscience!*

This does not mean that birth control is not a difficult problem for Protestants, too! Yet how much of it is excused on the basis of expediency and it is only selfishness. But it is a problem that each man and wife must solve in the sight of God and for the good of His Kingdom. No authoritarian Church can hand down a decree and bind men's consciences in the confessional. That might make only hypocrites of them!

Psychology in Religious Education

By Ernest M. Ligon
Professor of Psychology, Union College, Schenectady, N. Y.

AS A PSYCHOLOGIST whose major interest is character education, I shall interpret this topic as indicating an interest on your part in knowing what findings in modern psychology can be of value to the religious educator. I shall employ a bare minimum of theory and a maximum of practical content. What theory I do use will be only for the purpose of making the content more meaningful.

Everybody who deals with human nature uses some kind of psychology. It may be his own "common sense" or acceptance of common popular proverbs. It may be the unquestioning acceptance of some current theory or it may be those principles and laws of human personality which have been developed by means of scientific research. I shall confine my discussion to only the last of those categories.

What Psychology Can Do

Psychology has only one legitimate subject matter, namely, the laws that govern the behavior of human personality, individually or in social groups. For example, psychology has no direct concern with deciding what people ought to learn; but it can tell you about the laws of learning. Thus it has no concern with whether you make your curriculum Biblical or not. But it can tell you that, if you wish to teach your pupils the Bible in Sunday school only—assuming that they can learn a chapter a Sunday, that you have Sunday school fifty-two Sundays a year, and that you review frequently enough for permanent retention—it will take you roughly three hundred years to teach them the Bible; whereas in the home it can be done in six. Again, psychology cannot tell you what character traits to teach; but it can tell you whether they can be learned at all, at what age levels, by what procedure, and what their effect will be on personality integration.

I must, however, beg your permission to circumscribe my topic somewhat. Religious education is a broad term including many curricula. In all its various fields there are problems toward the solution of which the psychologist can contribute. My own life work, however, has been almost entirely devoted to only one of these curricula, character education. With Biblical instruction per se, missions, theology, doctrine and practice and the several other fields, I have far too little proficiency to speak with confidence. To be sure, in character education, I draw heavily on these other curricula. But when I do so, it is for the purpose of developing Christian character and that alone. With fuller recognition, then, of the value of these other fields, I desire here to discuss only the character education phase of religious education, since that is the one I know.

Unit of Character Is Attitude

I think most psychologists would agree that the unit of character is the attitude, especially the evaluative attitude. Character, then, can be defined as the sum total of a man's evaluative attitudes. It follows that character education consists in the formation and modification of attitudes. It also follows that the psychological laws of attitude formation must, therefore, be applied in religious education, if it is to form character.

Perhaps the most significant fact, for those who are engaged in character education, that has come from psychological research is that by and large teaching a particular attitude is a very difficult thing to achieve. Among the conditions which must be observed are these. In the first place, the attitude must be kept at the center of one's teaching purpose. All content and every project must be presented for the definite purpose of teaching this attitude. Since teaching new attitudes must be based on old attitudes, it follows also that the teacher must know the old attitudes of each member of the class and so present the curricular material as to change the old attitude into the new one.

It may be asked whether it is not true that, whatever teachers and parents do, they are always teaching attitudes. The answer is, they are. But experiences show that the presentation of almost any factual material by almost any kind of teacher may produce or modify a different attitude in each member of the class. If, then, character education is the formation of a definite group of attitudes, it follows that purely factual teaching, whether religious or secular, cannot be thought of as character education, however valuable it may be for other purposes.

Perhaps the significance of this last point will be clearer if I present another one. I said a moment ago that, while psychology did not necessarily indicate what attitudes ought to be taught, it could evaluate their efforts on personality integration. In the field of personality research I would guess that more studies have been made to discover which attitudes are mentally wholesome and which ones mentally unwholesome than on any other one problem. If we approach character education from the method of content as opposed to striving toward attitude directly, I have estimated that the chances of having one's wholesome attitudes outweigh the unwholesome ones by nine to one, are probably not greater than one in a hundred thousand.

But enough of theory. Let me spend the remainder of my time showing you how we have applied psychological principles in the Union-Westminister Character Research Project.

A Decade of Research

The almost universal experience of psychologists has shown in the field of attitude development how very difficult it is to form the ones you set out to form. Just as soon as any extraneous factors are introduced, control of the attitude is quickly lost and the teacher finds himself in the unhappy position of forming different attitudes in each of the members of his class, some good and some bad, with no ability to discover which ones he is forming. This has forced upon us three characteristics of our present method.

In the first place, it is necesasry to know very clearly just what attitude or attitudes we are working toward. This innocent sounding statement has cost us ten years of very intensive research. The attitude list published in 1944 in *Religious Education* doubtless has many faults. It will be revised many times in the future. But it did cost us a decade of hard work. Developing an attitude list to constitute the aims for a curriculum in character education involves a great many psychological principles which must be obeyed if any effective results are to be obtained. I hope other such projects will be undertaken, but I can certainly promise those who undertake them blood and sweat and tears.

Setting Up Attitude Scales

In the second place, we have found it necessary to set up measuring instruments to evaluate our success in forming attitudes. During the early years of the project these methods consisted in questionnaires, rating scales, interviews, and systematic observation of class projects. There have gradually emerged our present battery of graphic-rating attitude scales. Even they are just now in their first cycle of use. They will need at least two major revisions before they can be thought of as reasonably well standardized. We hope to add to our staff someone whose whole task will be the refinement and validating of these scales.

Our two recent gifts, totalling $65,000 will speed up this process a great deal. I feel that if we do bring into general use in religious education effective measuring instruments, we shall make more progress in ten years than we could without them in a thousand years. It ought to be a part of the regular procedure of every church school. It is one of the requirements we put on church schools wishing to participate in our project.

Choosing Lesson Material

In the third place, we have found it necessary to build every lesson around an attitude. Unless both pupils and teachers know what the purpose of the lesson is and strive toward that end, we do not succeed. This procedure has also cost us enormously in time and work. We have had to build a complete new curriculum. We have, of course, used existing materials as far as possible. Very few of them, however, are constructed for the primary purpose of forming attitudes. Thus our lesson plans consist in instructions to parents and teachers as to how the materials used are to be applied to the purpose at hand.

We have just begun this task. We shall not complete our first cycle until June 1947. Our first major revision will not be finished until June 1949. Our materials will not be offered for general use before that time and only then if they seem sufficiently mature for general use. At present those churches and schools working with us are fully aware that they are pioneering in an experimental project, with all the trouble and difficulties appertaining thereto. We are also very much in hope that some of you who have had experience in curriculum writing can be persuaded to help us in this phase of our work.

But I have described only one side of our work. There are two others. Perhaps the basic concept in the psychology of personality is the principle of individual differences. This concept with all its mathematical ramifi-

cations has, on the one hand, given us tools without which the task would have been impossible and, on the other, set up further requirements to be met which have enormously complicated our work. It is to the latter that I want to pay particular attention.

Problem of Individual Differences

A character trait has no meaning apart from the individual of whom it is characteristic. This means that effective character education presupposed dealing with each individual in terms of his own personal equation. In the development of our project we have met this basic principle by the use of three methods of attack.

The first of these is a comprehensive testing program. We have developed a fairly adequate personality profile and found methods of measurement to determine the points on this profile. Knowing children accurately requires something more than one can discover by meeting them a few times per week, however intimately. In our efforts to solve this problem we have, on the one hand, built in the Union College Laboratory of Psychology one of the best measurement laboratories in the country. It has been equipped largely through the financial backing of two churches. Then, on the other hand, we have constructed a minimum testing pogram which any moderate sized church can use. I do not believe we shall ever do effective character education until we pay due respect to the principle of individual differences.

Factors in Human Behavior

The second method of attack in this matter of dealing with the individual is what we call the Diagram for Individual Character Education. It was described in one of the articles in *Religious Education* previously referred to. It is a fairly simple analysis of behavior, showing the factors in human personality which account for his behavior. Among these factors is our unit of character, the attitude. This diagram is not mastered in a single reading, but it can be used by any intelligent layman who is willing to learn to do so. When he sees more clearly just how the factors of personality do operate, he will be in a better position to influence that operation successfully in the direction he wishes.

Thirdly, there is the group aspect of individual differences. In psychology we speak of it in terms of normal probability curves. In religious education it can be stated that, while individuals differ widely, groups are astonishingly alike. This means that curricular materials can and must be prepared which meet the needs of all the members of the group. But two heartening facts follow. In the first place, these programs can be integrated projects, thus giving them quite as much unity as the more traditional regimented programs which tacitly assume that all children are alike. In the second place, this fact that groups are very much alike means that just as great standardization can be achieved in these materials as in the other kind.

Home and School Must Help

There is still one more way in which the findings of modern psychology must influence our character education. Personality studies show that the child is a function of all the forces that are brought to bear upon him. The three most important of these forces are the home, school and church. In terms of time, the first two greatly outweigh the last. This means that the church must have active cooperation of home and school to be effective. Our common assertion to parents is that, not only will we not guarantee to do anything for their children without their cooperation, we will even guarantee not to. As a result, all of our lesson plans include instructions for the home. We also ask for weekly reports from the parents. It is my own conviction that the success of our project depends in a large measure on how much home cooperation we get. We are constantly gaining an increasing amount of it.

As for the school, we are just beginning. In Schenectady our association with the public and private schools has been intimate, cordial, and enthusiastic. It is my guess that when this area of our work opens up, we shall progress faster than with either the home or the Church. It is my hope that we can secure in the near future a research fellow whose task will be to develop the secular educational phase of our character education project.

Can It Be Done?

In conclusion, can it be done? I am sure that to many of you this must sound bewilderingly complex and difficult. Well, it is in many ways. But it can be done. I like to think of its difficulties as problems to be solved, not insuperable handicaps. It may occur to some of you that it is at present possible for only the large and relatively strong congregation. I think that is true. But electric lights and automobiles began that way too. As our methods are improved and our materials become more adequate, they will come within reach of a wider and wider circle of church schools. This does not mean that they will become simple. They will not. Character is not simple. To offer a simple plan of character education is a form of cruel deception in which the Church of Christ should take no part.

But a few encouraging facts stand out. Every church using the method at present depends entirely on a volunteer lay staff who get their chief training in the process of using the method. One of these churches has at present a very poor church school plant. So far as I know, none of the participating churches has any appreciable difficulty financing the project. We have abundant evidence that, when parents are convinced that they are getting something of value for their children, they will make the necessary sacrifices to get it . . .

What part does religion play in all this? I, personally, do not believe that it is possible to develop the kind of character that can lead the world out of its present chaos without the religion of Jesus, not as lip service but as Christian personality.

The Reader's Viewpoint

CHURCHES AND CONGRESSMEN

I SUPPOSE it is not news to most Lutherans that their churches in America often are looked upon as "foreign," especially, of course, those Lutheran churches which are composed largely of members of more recent immigration.

Recently I saw a list of the church memberships of Congressmen. Comparing this list with the numerical strength of the various Churches will give us an idea of the "standing" of the Churches in this place of high authority and responsibility, and also to a great extent of the strength and influence of the various Churches in American life in general.

The figures of church membership are based on the report from July 1944: 72,492,669 church members in U.S. Their strength in numbers is divided as follows:

Church Membership		*Congressmen*	
Roman Catholics	32 per cent	97 or 18	per cent
Baptists	20 per cent	60 or 11	per cent
Methodists	14 per cent	93 or 17.5	per cent
Lutherans	7 per cent	18 or 3.6	per cent
Jewish	6.3 per cent	7 or 1.5	per cent
Episcopalians	3 per cent	57 or 10.7	per cent
Presbyterian	2.8 per cent	69 or 13	per cent
Congregationalists	1.4 per cent	21 or 4	per cent
Mormons	.9 per cent	4 or .7	per cent
Christian Science	.4 per cent	3 or .5	per cent

A total of 429 Congressmen stated church membership. There are 531 members in Congress. Either the rest belong to minor Churches or none at all. But from this picture it would appear that these Churches are "over-represented" in Congress: Presbyterian, 4½ times; Episcopalian, 3¼ times; Congregational, 3 times. These Churches are "under-represented": Roman Catholic, Lutheran, and Baptist—about two times each, and Jewish about four times under-represented. The Churches most fairly represented are the Methodist, Mormon, and Christian Science.

Lutherans have yet to come into their own in influence in American life, but they are on the right road—closer cooperation and unity.

Manistee, Mich. Willard Garred.

INDIFFERENCE IS MURDER

To the Editor:

OVER FOUR HUNDRED YEARS AGO Luther wrote words that apply in a very special way to present world conditions. They are related to the tragic suffering caused by the war. Millions of people will starve unless we act quickly and generously to help feed and clothe our neighbors in Europe.

As Christians we should take the lead in bringing physical and spiritual relief to those in need. Indifference is murder. That is the idea that Luther develops in explaining the fifth commandment, "Thou shalt not kill." A part of this explanation from the Large Catechism is quoted below.

"Secondly, under this commandment, not only he is guilty who does evil to his neighbor, but he also who can do him good, prevent, resist evil, defend and save him, so that no bodily harm or hurt happen to him, and yet does not do it. If, therefore, you send away one that is naked when you could clothe him, you have caused him to freeze to death; if you see one suffer hunger and do not give him food, you have caused him to starve. So also, if you see anyone innocently sentenced to death or in like distress, and do not save him, although you know ways and means to do so, you have killed him. And it will not avail you to make the pretext that you could not afford any help, counsel, or aid thereto, for you have withheld your love from him and deprived him of the benefit whereby his life would have been saved.

"Therefore God also rightly calls all those murderers who do not afford counsel and help in distress and danger of body and life, and will pass a most terrible sentence upon them in the last day, as Christ himself has announced when He shall say, Matt. 25:42f.: *I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.* That is: You would have suffered me and mine to die of hunger, thirst, and cold, would have suffered the wild beasts to tear us to pieces, or left us to rot in prison or perish in distress. What else is that but to reproach them as murderers and bloodhounds? For although you have not actually done all this, you have nevertheless, so far as you were concerned, suffered Him to pine and perish in misfortune.

"It is just as if I saw some one navigating and laboring in deep water (and struggling against adverse winds) or one fallen into fire, and could extend to him the hand to pull him out and save him, and yet refused to do it. What else would I appear, even in the eyes of the world, than as a murderer and a criminal?

"Therefore it is God's ultimate purpose that we suffer harm to befall no man, but show him all good and love; and, as we have said, it is specially directed toward those who are our enemies. For to do good to our friends is but an ordinary heathen virtue, as Christ says in Matt. 5:46.

"Here we have again the Word of God whereby He would encourage and urge us to true, noble, and sublime works, as gentleness, patience, and, in short, love and kindness to our enemies, and would ever remind us to reflect upon the First Commandment, that He is our God, that is, that He will help, assist, and protect us, in order that He may thus quench the desire of revenge in us.

"This we ought to practice and inculcate, and we would have our hands full doing good works."

The present misery and suffering in Europe and especially in Germany—among old people and children—claims our deepest love and concern. We have money, food, clothes, and medicine. We know the needs. Let us meet them. Let every Christian be an agent and every church a center to provide relief—now!

Minneapolis, Minn. Trevor Sandness.

INSPIRATION OF SCRIPTURE

I HAVE JUST FINISHED READING the March issue of the *LUTHERAN OUTLOOK*. The editor is to be commended for making the *OUTLOOK* a forum for theological discussion. It is good for the Church to have free and open discussions of theological problems. There is always danger of decadence when theological thinking is regimented from above.

Some time ago a pastor gave his opinion about verbal inspiration in the *OUTLOOK*. I got the impression that said

pastor was an honest seeker after truth. Those who replied treated him as if he was a scoundrel who deserved to be excommunicated from the Church. Such tactics stifle theological thinking.

Let us have an open and free discussion about the inspiration of the Scriptures. Every time the question is raised, someone in authority in the Church will come forward and say, "That question is settled by church resolution. You accept that resolution without reservation, for the Church is the highest authority in such matters."

By way of observation I notice that Dr. Hallesby, the champion of conservative Lutheranism in Norway, rejects verbal inspiration. Dr. P. Madsen, who in his time was the champion of conservative Lutheranism in Denmark, also rejects verbal inspiration. But both of these outstanding theologians accept the cardinal principle of the Reformation that the Word of God is highest authority in the Church.

Will someone not give us a clear presentation of the baffling problem of inspiration of the Scriptures?

Sleepy Eye, Minn. A. V. Neve.

FINDS "OUTLOOK" STIMULATING

To the Editor:

I FIND the *LUTHERAN OUTLOOK* very stimulating and helpful.

May the Lord's blessing be upon you abundantly during this holy season of Lent.

Very sincerely yours,

Midland College, W. P. Hieronymus,
Fremont, Nebr. President

VIEWING *the* BOOKS

I BEHELD HIS GLORY! *by John Evans. Willett, Clark & Co. $1.00.*

An account of the events of Holy Week in newsman's style at its disciplined best may well serve a good purpose. Here a newsman preacher, the Reverend John Evans, religious and educational director of the *Chicago Tribune,* makes Cornelius the Centurion, "Newsman of Galilee," reporter of these events. It is to be noted that the story alone is told; there are no subjective elements and no editorial comment. Imagination enters in, but the facts of the Bible account remain unchanged. The little book—it has but fifty pages—merely brings the sacred story to the reader in a realistic way and emphasizes the fact that it is most important "copy" for our newspaper-reading public.—D. N.

THE PRESENCE. *B. von Schenk. Ernst Kaufmann, Inc. $2.00.*

The book is subtitled "An Approach to the Holy Communion," and rightly so; for though the twenty-one sermons include three on the Incarnation, six on the Crucifixion, three on the Resurrection, four on the Ascension and the communion of saints, and four on Pentecost and the Holy Spirit, yet they all deal somehow with the experiences of what he calls the sacramental life. This has been hailed as one of the more outstanding books on the Lord's Supper. It shows how the great events in the life of our Lord are made a present reality in the Communion. It deserves a more careful and extended review than can be given it just now. We commend it to pastors as profitable reading for Lent or for any other season.—D. N.

"WHERE ARE WE IN RELIGION?" *by Joseph Fort Newton. Published by the Macmillan Co. 82 pp. $1.50.*

This little volume contains nine sermons or lectures on nine exceedingly practical and challenging problems of the Christian life. The language and literary style are the best in modern religious literature. This reviewer believes that all public speakers ought to purchase this book, if for no other reason, in order to discover how to use the language of our land. Many of us have a continental European background, and hence do not always have the "feel" of the English tongue. Dr. Newton, born in Texas, educated in the South and North, formerly rector of City Temple, London, and at present rector of the Church of St. Luke and the Epiphany in Philadelphia, is a literary genius as well as a great preacher. We recommend the book heartily to all our pastors and lay leaders not only as a devotional volume of merit but, as indicated, primarily as an example of the proper and effective use of the English language.—J. H. O.

WHAT OF TOMORROW? *by Theodore Schaap. Zondervan Publishing House. $1.50.*

The five special day sermons in this collection of pulpit messages include one for each of the following occasions; New Year's Day, Old Year's Day, Easter Sunday, Christmas Sunday, and a sermon on church music. There are also four evangelistic sermons and five on the Christian life. They are good sermons, clear in their Christian witness for this age.
—D. N.

THY HEALTH SHALL SPRING FORTH *by Russell Dicks. Published by the Macmillan Company. 61 pp. $1.25.*

This excellent little book should be in every minister's library. All lay workers who have occasion to call on the sick and all Christians who suffer or have suffered from illness will also find the volume enlightening and comforting. It is a book to take along to read to friends who are ill or convalescing. Its meditations and poems and prayers are also excellent for private devotions. Russell Dicks has served as chaplain in various hospitals in the east and is at present chaplain at the Wesley Memorial Hospital, Chicago. He is one of the pioneers in his field, as we know. We recommend his book to all engaged in the care of souls as well as to those who have souls to care for.—J. H. O.

BLIND SPOTS *by Henry Smith Leiper. Friendship Press. Cloth $1.00.*

This excellent book on the race question was originally published in 1929, but has recently been revised to fit the present day race situation. The author, foreign secretary of the Federal Council of Churches, makes a strong plea for racial brotherhood. He insists that we measure persons of other races by the same standards we use for those of our own race. "Doesn't it seem rather weak and childish," he asks, "not to say unreasonable and unchristian—for us to let differences that are primarily visible and superficial raise such violent emotions within us? Do we want to let the gift of sight cheat us of the gift of brotherhood?" This searching message should be read by every Christian.—D. N.

A BENJAMIN FRANKLIN READER, *edited by Nathan G. Goodman. Published by Thomas Y. Crowell Co. 818 pp. $3.50.*

Perhaps the most typical American of the fathers of our country, as seen in retrospect, was Benjamin Franklin. He was intelligent, clever, inventive, practical—and a trifle smug. A keen sense of humor saved him from outright hypocrisy. Yet, after all, he was somewhat of a Babbitt, albeit of the constructive kind. This Reader contains the detailed life story of Franklin, partly in the language of Mr. Goodman and partly in Franklin's own inimitable style. Then follows essays by Franklin on his religious convictions, on moral, political and scientific questions as well as notes on his experiences as ambassador in France and England. The book also includes the famous Poor Richard's Almanac with its witty maxims and proverbs. All persons interested in American biography and literature will find this a most delightful and satisfactory volume. Its excellent treatment of Franklin's moral and religious ideas add immensely to its value for us of the church.—J. H. O.

DIVINE INVASION, *edited by Paul Zeller Strodach. The Muhlenberg Press. 20 pp. $2.00.*

Able preachers from all parts of the United Lutheran Church have prepared the sermons for this book, which continues a notable series of such volumes of Lenten sermons under Dr. Strodach's editorship. It is a book that, very suitable for individual devotional use, offers much by way of suggestion to the preacher. It provides sermons on the old Gospel texts for the several Sundays just preceding and all the Sundays during the Passion season, including also sermons for the days of Holy Week and a series on the Seven Words from the cross. The book takes its title from the theme of the sermon for Palm Sunday by Dr. L. M. Keller. Among the contributors of sermons are such well known pulpiteers as Oscar F. Blackwelder and Paul Scherer. There is a sermon by each of the following: Rudolph G. Schultz, Maurice E. Lesher, Clifford B. Holand, John G. Fleck, Thomas B. Kline, George B. Arbaugh, Wilson P. Ard, Fred C. Wiegman, Harry Hursh Beidlemann, C. S. Roberts, Carl H. Bartsch, J. Harold Mumper, Walter D. Spangler, and John R. Brokhoff. The meditations on the Seven Words are by Dr. F. Eppling Reinartz. Evangelical contents and an awareness of today's problems and of the sufficiency of the divine solution are characteristic of the sermons in the book.—D. N.

DOUGHBOY CHAPLAIN *by Chaplain (Captain) Edward K. Rogers. Meador Publishing Company, Boston 15, Mass. Price, $2.00.*

Chaplain Rogers comes out of the war, after having served through seven campaigns from Africa, through Sicily, France, and Germany, the most decorated chaplain of one of the most decorated fighting infantry divisions of the U. S. army. In stirring language, often using picturesque G. I. phraseology, he tells the fascinating story of the life of the chaplain as he ministers to his doughboys, whose almost unbelievable hardships and dangers he willingly and eagerly shares.

The famous First Infantry Division, with which Chaplain Rogers served, saw as much action as any division, its heroic achievements being described in a recent issue of the *Saturday Evening Post* as measuring up to the greatest traditions on record in the army.

If you want to read the story of these campaigns as seen by a consecrated Lutheran chaplain who has won more personal honors for his ministry than have been accorded any other chaplain in World War II, I heartily recommend securing this book for your library. *Doughboy Chaplain* is an absorbing and extremely readable volume, the result of the author's astute observation, frequently touched with refreshing whimsy, in his kaleidoscopic experiences while a chaplain.—N. M. Ylvisaker.

THE MOHAMMEDAN WORLD. *An Area Course Syllabus. Pp. 52. Mimeo. 1946.*

AN OUTLINE FOR THE STUDY OF THE WAR AND CONFLICTING SOCIAL PHILOSOPHIES. *Pp. 56. Mimeo. Rev. 1945.*

EUROPE—ITS PEOPLE AND CULTURE. *An Area Course Syllabus. Pp. 55. Mimeo. 1945.*

All three publications are by Dr. Paul Honigsheim of Institute of Foreign Affairs, Michigan State College, East Lansing, Mich.

The broad scope of knowledge required nowadays for an intelligent understanding of world affairs is very effectively supplied by the surveys comprising the above outlines designed as syllabi for courses in anthropology, sociology, and international government.

These three publications are the production of a former German scholar, author of various noted studies in related fields and formerly associated with the League of Nations. They accordingly reflect a high degree of scholarship and an encyclopedic knowledge of the history, government, sociology, economics and general culture of the many nations of the world.

As outlines they are necessarily concise in treatment, but are nevertheless comprehensive in scope; they are entirely objective in their presentation and are not intended to offer solutions to the many problems before these nations, but supply the essential data from which the student may draw some conclusions as to factors basic to any program of international cooperation.

The three outlines are quite alike in organization in presenting the essential ideas, structure of government and of the economic, social and cultural institutions of the many nations included in these studies. The first outline in fifteen brief chapters surveys those characterizing the Communistic, Fascistic, Socialistic, and Dictatorial states throughout the world in contrast to individualism, liberalism and democracy. The second deals with the thirteen democratic countries and peoples of northern, northwestern and central Europe, but gives more emphasis to geographic and cultural factors in addition to essential details on the social and economic. The third outline is concerned with these same aspects of the Mohammedan peoples of Africa, and of the near and far East.

Both the contrasts and similarities in the patterns of life and thought and institutions within these many nations stand out very clearly to enable the student to see the complexities to be met, as well as the unifying factors that can be utilized, in attempting to effect any comprehensive program of international cooperation as is now being done within the U.N.O. Of particular value in all three outlines are the data on attitudes of Churches and creeds toward the social systems within each nation, an important aspect of national life too often passed over by writers and students despite their strong influences in national affairs.

The bibliographies are quite complete, including 135, 88, and 63 titles, respectively, for each course; all are rather recent publications in the English language and represent an excellent selection for the larger college library.

Whether used as a guide for class study, or for general purposes, instructors as well as students will find these scholarly outlines a most convenient and informative summary of complex factual materials which could otherwise be gleaned only from wide reading in many pertinent publications.

Midland College, Fremont, Nebr. Dr. Walter H. Beck.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Dr. Yochum Called to Capital Presidency

DR. HAROLD L. YOCHUM, president of the American Lutheran Conference, second vice president of the American Lutheran Church, and president of the Michigan District of the American Lutheran Church, was called by the Board of Regents as the president of Capital University to succeed Dr. Otto Mees, who resigned and retired after serving the University for the past thirty-three years.

Dr. Yochum has the call under consideration, but no decision has been announced.

Luther League Convention News

The first postwar summer promises to be "tops" in Luther League history in view of the 8th International Luther League convention to be held in Ames, Iowa, on the Iowa State Campus, July 30 to August 4, 1946.

There will be plenty of inspiration and recreation wrapped up in these few days. This is the opportunity to combine a vacation with work as the youth of the Church hold high the league motto: "With Christ—For Christ."

Lecturers on the program include Dr. Harold Yochum, Dr. C. Umhau Wolf, Dr. Henry F. Schuh, Dr. J. Dell, Dr. and Mrs. Bodensieck, Dr. Carl F. Reuss, and Dr. Ralph H. Long, and Director Marcus Riecke.

Norwegian Lutheran

Lawrence M. Stavig

Planning Biennial Convention

THE PLANNING COMMISSION which was created at the general convention in 1944 has completed its investigations and has published its recommendations in the official church papers. It is a long and comprehensive report recommending many changes in the organization of the Church in all of its departments. A complete text of the report was presented in the issue of *Lutheran Herald* for March 12. Chairman of the Planning Commission is the Rev. A. S. Tanner of Eau Claire, Wisconsin. The Rev. T. H. Rossing of Sacred Heart is the secretary.

Official lay delegates to the convention are to be remunerated for traveling expenses at a rate of two cents per mile. This will greatly increase the number of lay delegates at the meeting.

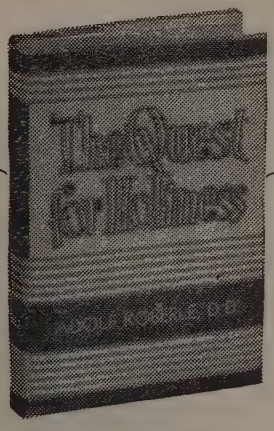
An amendment to the constitution changing the name of the Church body from "The Norwegian Lutheran Church of America" to "The Evangelical Lutheran Church," as approved by the convention in 1944 will come before the June convention for final adoption.

A huge mass meeting to observe the centennial of the Church and in memory of those who paid the supreme sacrifice in World War II is to be held in connection with the convention at the Minneapolis Auditorium on Sunday, June 16.

Break Ground for Dormitory

The three oldest St. Olaf faculty members in length of service at the college were honored by their participation in the ground breaking ceremonies for the new $500,000 men's dormitory on March 26 at Northfield, Minn.

Dr. Nils Flaten, a member of the



New Printing Now Available!

$2.50

The Quest for Holiness

BY ADOLF KÖBERLE

Repeated requests from pastors have brought *The Quest for Holiness* back into print once again. It is a book for all who desire sound and Scriptural setting forth of the truths and implications for the individual in the way of salvation known as justification and sanctification. Written with simplicity, clarity, and completeness. A Biblical, historical and systematic investigation.

Contents

Man's Attempts to Sanctify Himself in God's Sight
God's Judgment on Man's Self-Sanctification
Man's Justification Before God Through the Word of Forgiveness
Sanctification as the Work of God in the Life of the Justified Sinner
Sanctification as the Answer of the Justified Sinner
The Significance of Sanctification in the Preservation or Loss of the State of Faith
The Relation of Justification and Sanctification

Augsburg Publishing House

425 South Fourth Street · Minneapolis 15, Minnesota

faculty for 46 years, actually turned over the first sod. Next in line of seniority was Dr. C. A. Mellby, who gave the invocation. Dr. Mellby came to St. Olaf in 1901. The address for the occasion was given by P. G. Schmidt, who related early experiences at St. Olaf and gave a picture of plans and hopes realized in Thorson Hall. Dr. Schmidt has been at St. Olaf College for 44 years.

Five minutes after the ceremony was over bulldozers and ground diggers started excavating on the site of St. Olaf College's new dormitory.

General News Items

The Rev. Alf M. Kraabel who has been an army chaplain since 1942 has accepted an appointment as Chief Chaplain, Branch Eight, Veteran's Administration and began his work February 25 with offices in Minneapolis. His field includes five states: Minnesota, Iowa, Nebraska, South Dakota and North Dakota.

Ground-breaking ceremonies for the building of a new boys' dormitory at Concordia College in Moorhead, Minn., took place on April 1.

Luther League Scholarships for outstanding achievements as pre-theological students have been awarded to three middlers at Luther Theological Seminary in St. Paul. They are Wallace J. Asper of Alcester, South Dakota; Percy L. Larson of Walcott, North Dakota, and Norman C. Johnshoy of Moorhead, Minnesota.

The Texas Circuit Brotherhood has announced that the sum of $43,000 has been raised for Clifton College at Clifton, Texas. The campaign is not closed and more money will be added to the fund.

The Upper Missouri Regional Brotherhood has raised $25,000 for the erection of a Bible Camp at Epping, North Dakota, to be presented as a gift to the Luther League.

The Rev. Oscar C. Hanson, Executive Secretary of the Luther League, has announced that the Jubilee Convention of the Luther League, which was originally planned for this summer, will be held June 25-29, 1947.

United Evangelical

By H. Skov Nielsen

Danish Primate Coming to America

BISHOP FUGLSANG-DAMGAARD, primate of the Church of Denmark, has been invited to visit America sometime in 1947 as guest of the United Evangelical and the Danish Lutheran Churches.

To Join in Japan Mission

Steps are being taken to renew our former relations with the U.L.C.A. in the Lutheran Japan Mission, and also to send at least one ordained man into the field as soon as possible.

Church to Consider Important Moves

The Church Council will propose to the coming synodical convention that our Synod assume sponsorship of the Sudan Mission in cooperation with the board in Denmark. Also that we take more direct part in the Santal Mission in India. The Church Council also recommends affiliation with the World Council of Churches, provided representation may be on confessional rather than geographical basis.

News Notes

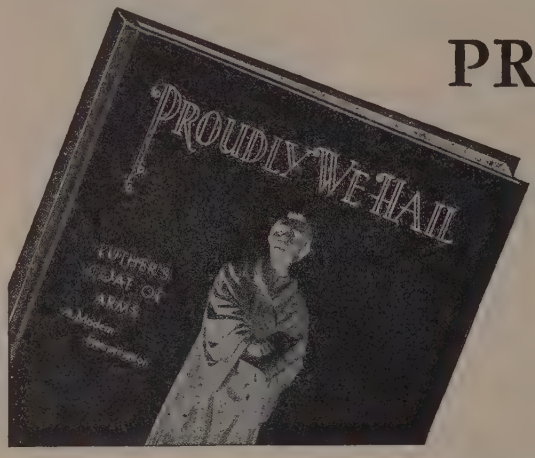
Pastor J. Madsen's little liturgical journal *Una Sancta* has been taken over by a group of interested Lutheran men headed by the Rev. Howard R. Kunkle of St. Louis, Mo. Present plans call for six issues per annum. Printing continues at Blair.

The spring tour of the Dana College a Cappella choir has been set for the last week in April. Twenty congregations in the Middle West will be visited. The group comprises about forty voices.

This is a really inspirational book. It will be a popular gift book.—*Lutheran Herald.*

The book is written in a popular style, in clear, simple language, and with many illustrations. The reader will find new beauty and meaning in the Lutheran emblem.—*The Lutheran.*

The book is a challenge to all Lutherans not just to sit and defend their orthodox position, but to make their church and their work really count for God.—*The Ansgar Lutheran.*



PROUDLY WE HAIL

By EDWARD KUHLMANN

HERE IS a modern interpretation of Luther's coat of arms by a facile Lutheran writer of numerous books.

"The black cross tells us that neither Jesus' ethics without His sacrifice nor an aloof theological Christ is sufficient; He must be permitted to come into our lives.

"The red heart speaks of the supremacy of God's love for man.

"The white rose represents growth in partnership with God, God's cleansing of man, and the perpetuation of Christian life.

"The blue sky indicates new visions of God, man, and the church.

"The golden ring stands for inclusiveness and calls for Lutheran unity.

"The writer, pastor at Oil City, Pa., who is also an artist, with numerous worth-while pictures to his credit, communicates his appreciation of beauty to his readers, making it a vehicle for a spiritual message. He has a fine sense of humor, a wealth of telling illustrations, and an appealing seriousness which attracts. He makes effective use of analogy to clarify and emphasize his points, but he is never guilty of the unpardonable sin of attempting to prove anything by analogy.

"All Lutherans will welcome this little volume."—EARL S. RUDISILL in *The Parish School.* $1.00

The Black Cross *A Red Heart* *The White Rose* *The Blue Sky* *A Golden Ring*

THE WARTBURG PRESS 57 E. Main St. Columbus 15, Ohio

Lutheran Free Church

By H. C. Caspersen

Death of Pioneer Pastor

PASTOR E. A. HAGE of Dahlton, Sask., a pioneer home mission worker, has gone to his eternal rest. He died March 5 after only a few days' illness and was buried March 8. Pastors R. H. Hofstad and Peder Nelson officiated.

Edward Aslaksen Hage was born in Kvernes, Ytre Nordmöre, Norway, April 30, 1865. He attended the common folkschool in his home town and later he studied for some time at Hauge's Minde, Oslo. At 23 years of age he emigrated to this country and shortly after his arrival he registered at Augsburg Seminary, Minneapolis, from which institution he graduated after six years of study. He was ordained in 1896 upon a call from Amery, Wis., where he stayed two years. He then moved to Ballard, Wash., where he remained nine years. After that he spent his life as a home mission pastor, first in Bella Coola, B.C., then in the large territory around Govan, Sask., where he was one of the first Lutheran pastors. He lived the life of a pioneer among pioneers. In 1896 he was married to Miss Marie Thomasen, who, with three sons and three daughters, survives him.

Pastor Hage was one of those brave spirits who looked not for ease and comfort but quietly and in faith walked in the footsteps of the Master.

A West Coast Conference

The West Coast District of LFC recently held a well-attended meeting in Tacoma. A significant feature of the meeting was the participation by pastors of other Lutheran bodies. Dr. T. O. Burntvedt, president of our Church, was present, as was also the Rev. J. T. Quanbeck, field secretary of the Board of Home Missions, both taking part in the proceedings.

News Notes

Dr. Bernhard Christensen, president of Augsburg College and Seminary, was in Hancock, Mich., the latter part of March, where he gave a series of lectures at the pastoral conference at the Suomi College and Seminary, of the Finnish Lutheran Church. The president of the institution is Dr. Nikander, a son of a former president by that name. Dr. Christensen found the stay in the "copper country" and at the college very interesting and pleasant.

Augsburg College recently held "spiritual emphasis" week. The Rev. D. Walter Lyngdal, pastor of Trinity Lutheran Church, Duluth, Minn., was the speaker. A similar series of meetings was held at the Oak Grove Seminary, Fargo, N.D., where Pastor Bernhard Helland, Minneapolis, secretary of the Santal Mission, was the speaker.

Speakers at the Minneapolis Seminar of the American Lutheran Conference included Dr. P. O. Kretzmann, president of the Valparaiso University; Dr. H. L. Yochum, president of the American Lutheran Conference, and others equally well known. Dr. Claus Morgan represented the LFC. A brotherly spirit prevailed and a sincere effort to understand one another.

The Board of Home Mission of the L.F.C. has issued a call to the Rev. P. A. Strömmen, Sand Creek, Wis., to do evangelistic work. He has accepted and will commence his new duties in the late summer or fall. The Lutheran Board of Missions (our foreign mission agency) two years ago called Pastor Alfred Knutson, Grafton, N.D., to a similar position. Pastor Knutson has been over-burdened with work and a helper will be most welcome.

The initial goal of $250,000 in the ingathering of funds for Augsburg, Minneapolis, and Oak Grove, Fargo, has been reached and surpassed. However, owing to rising prices in building materials, it will be found necessary to add $50,000, making a total of

BEGINS WITH LIFE INSURANCE

MEN—Plan now for the future comfort and security of your family. Lutheran Brotherhood policies can guarantee cash ncome for your dependents . . . monthly payments that will provide for all their needs if you should be taken away. See your L. B. representative and get a family protection program under way now!

WOMEN—More and more women are turning to life insurance for full protection. An L. B. policy can guarantee you an income that will assure your independence . . . make your retirement years comfortable and secure. Send for full details today.

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 2nd Ave So. Herman L. Ekern, Pres. Minneapolis, Minn.

$300,000. The work of obtaining this additional sum is well under way. The work is now as before under the direction of Pastor Olaf Rogne, business manager of Augsburg.

Augustana Synod

By William E. Berg

President Returns from Europe

DR. P. O. BERSELL, president of our Synod, returned recently from a brief tour of Europe. This is his second recent trip abroad and he returns to us again with a heart-gripping and soul-stirring challenge that shall not fail to arouse our people to heroic action. We quote from an article written by Dr. Bersell while he was still in Europe:

"Before I left America in January for a brief tour of Europe I heard strange voices and read queer articles written by men who had visited Europe, and therefore were supposed to be 'experts,' stating that there was no starvation in Europe and that the situation is well in hand.

"It is to be hoped that by this time authoritative and reliable information has come to the knowledge of the American public which thoroughly dissipates the false impression which may have been abroad. If anyone thinks that there isn't dire distress and unspeakable suffering, let him come over here and see and hear. If his heart isn't touched, it must be made of stone. Everyone over here in Europe knows the situation. The papers are full of it. The headlines scream it, 'Europe is facing starvation.'

"Lutherans in America, don't give up! Do not say the cause is hopeless. Day by day, here at World Council headquarters, I learn of new doors opening up. Almost every time Dr. Michelfelder meets me, he says, 'Bersell, I have another piece of good news.' He has discovered a new source of supply of food or clothing, or he has found the way to reach another group with help, somewhere in Germany, or Austria, or in Warsaw or in Budapest. So it goes. God is with us."

Interviews Pastor Niemöller

Dr. Bersell and Dr. Abdel Ross Wentz, president of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, spent several hours interviewing Pastor Martin Niemöller to determine whether Niemöller is a Lutheran. "Pastor Niemöller passed the test much better than the average pastor of the Augustana Synod would," said Dr. Bersell. "He is ruggedly, unfalteringly a Lutheran." And he added, "Niemöller emphasized the need for Lutherans to work together with other Christians so that the evangelization of Germany could be completed."

Another Leader Goes Abroad

Pastor Clifford Ansgar Nelson, pastor of Gloria Dei Lutheran Church of St. Paul, Minnesota, and president of the St. Paul Council of Churches, has been appointed by the American section of the Lutheran World Convention to aid in Lutheran reconstruction work in Europe. He left St. Paul on April 1 to assume his duties. Pastor Carl Lund-Quist, secretary-elect of the Division of Public Relations of the National Lutheran Council, is in Europe at the present time. We thank God that the Luheran Church is in the front line of the fierce battle for the souls of men. May He bless all leaders in the battle with a special measure of divine grace and wisdom.

Here Is a News Flash That Glows

To our First Lutheran Church of Monmouth, Illinois, goes the honor of being the first congregation in the United States to report the attainment of its two-year quota for Lutheran World Action. A goal of $3,340 was set for the 668 adult members, and the returns to date exceed the $3,800 mark, all in cash! St. John's Lutheran Church of Rock Island went out on Sunday, February 17, to raise its two-year quota of $3,200. The pastor, the Rev. E. C. Munson, reported, "It was the easiest task we ever undertook." In a single afternoon $2,600 had been pledged and before the end of the week, gifts exceeded $3,700, with $3,545 in cash being forwarded by March 17. Dare we believe that in these reports we find represented the inevitable trend and the unmistakable attitude of the entire Synod? Yes, we dare believe it! In fact we dare not disbelieve it. Wayland said, "It's a great thing to be proud of your ancestors—it's a greater thing so to live that your ancestors will be proud of you. Give your biographer a chance!" When the complete history of the Augustana Synod is written and sealed in the eternal record of God, will today's chapter reveal that there were men and women with burning hearts—of compassion? Will it be revealed that this was one of our finest hours? God grant it!

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

Pleasant Hill Lutheran Camp
Bass Lake, near Gowen, Mich.
An ideal vacation spot.
Comfortable cottages—$10 to $18 per week.
Fishing, boating, swimming, camping.
Available for Lutheran conferences.
For further information write the caretaker, **Mr. M. C. Stricker, Lutheran Camp, Gowen, Michigan.**
OPEN ALL SUMMER. Owned by a non-profit Lutheran association.

ON THE RELIGIOUS HORIZON

Hungarian Protestant Churches at Low Ebb

Inflation Causes Pastors to Give Up Congregations to Earn Livelihood

BUDAPEST (By Wireless)—Postwar inflation is striking heavily at Hungary's Protestant Churches, already severely handicapped by loss of revenue-producing properties under new laws nationalizing Church-owned estates. Authorities report that Protestant church life is at its lowest ebb in centuries.

Indicating the extent of the financial debacle which has overtaken the Churches is the fact that the two largest Protestant bodies—the Reformed and the Lutheran—are now almost completely dependent on the State.

Today all teachers in the denominations' schools are being paid entirely by the State which previously paid only half their salaries. The State also pays two-thirds of the salaries of bishops and pastors, but inflation has reduced churchmen to a condition of virtual penury. A bishop receives 900,000 pengoes monthly, not enough to buy half a pound of meat.

Professor Laszlo Pap, Budapest churchman, recently discussed the situation of Hungary's churches with the World Council of Churches at Geneva and brought back assurances of aid in restoring normal church life. The World Council has so far been unable to reestablish contacts with the Hungarian Churches, but small shipments have arrived here from Switzerland for needy congregations, and 4,000 packages of food have been received from Sweden.

Pastors Give Up Flocks

The spiritual story of Hungarian Protestantism today makes grim reading. Professor Pap reports that 30 per cent of pastors have abandoned their flocks because of hunger, discouragement, and worry over their own families.

Protestant youth work carried on by the YMCA and the Soli Deo Gloria organization has been completely disorganized. Pastor Gyula Murakoezy, who is in charge of the biggest Reformed church in Budapest, describes the situation frankly:

"The Soli Deo Gloria is in the worst shape since Calvin coined its proud name. Formerly there were 200 adherents in my church, but now there are only five. My two star youth leaders, trained in moral principles, joined the plundering mob during the postwar bedlam. Girls sold themselves, abortions were a daily occurrence, and rape and venereal disease were widespread."

Politically, the Protestant churches have been neutralized, due to the abolition of the upper house of parliament, where the bishops had seats. However, the Protestant clergy can still get themselves elected to parliament. The president of Hungary is Dr. Zoltan Tildy, a Reformed pastor, and the prime minister is Ferenc Nagy, formerly curator of the Budapest Reformed Church.

PLAN Your life Insurance Program NOW!

You and your family know from experience what food, clothing and shelter cost — per week or per month — and you spend your income accordingly. Isn't it practical therefore, to plan your life insurance program on what your family will need, in the event of your death?

By investing a few dollars each year in a LUTHERAN MUTUAL life insurance program, it is possible for you to leave your family not only what you have had time to save, but all you intended to save. It is the only plan whereby an estate is created before the money is earned.

LUTHERAN MUTUAL stands ready to provide sound financial safeguards for yourself and your family, today and tomorrow. Talk your problems over with our local representative. His professional counsel is always at your disposal without obligation. Get in touch with him soon.

☐ ORDINARY LIFE
☐ EDUCATIONAL INSURANCE
☐ RETIREMENT INCOME
☐ SAVINGS REFUND
☐ PREFERRED RISK
☐ CHILDREN'S INSURANCE

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA Founded 1879

Without OBLIGATION send me literature and information on the types of policies checked.

Name ..... Age.....
Address .....
City ..... State.....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Catholics Disturbed by Loss of Uniate Church

Charge That Ruthenian Group Was Forced by Soviets to Join Orthodox Church

NEW YORK—Moscow reports that the Ruthenian Uniate (Eastern Rite) Church has severed its centuries-old union with the Roman Catholic Church and has returned to the Russian Orthodox Church were received in Catholic circles here with frankly-expressed skepticism. The Moscow announcement came as a climax to recurrent reports of drastic attempts by Russian occupation authorities to force Ukrainian Catholics to abandon their faith in favor of Orthodoxy.

The term Uniate is primarily used to designate a branch of the Roman Catholic Church which originated in 1596 when, at a synod held in Brest-Litovsk, a large number of Orthodox subjects of the Polish-Lithuanian State recognized the supremacy of Rome and the dogmas of the Catholic Church, but were permitted to preserve their Eastern rite and the Slavonic liturgy.

Those concerned by the Act of Union (hence the term Uniate) were mainly Ukrainians (Little Russians, or Ruthenians), as well as White Russians (Belorussians).

According to a Moscow radio broadcast, the Ruthenian Church's decision was announced by a Council of diocesan representatives at Lwow. Catholic informants here stated, however, that this Council was actually composed of Russian Orthodox agents, illegally appointed to take over the affairs of dioceses after their bishops had been deported by Russian authorities.

One Catholic source here asserted that the chairman of the Lwow Council, Dr. Gavriel Kostelnik, well-known Greek Catholic theologian, is also head of the so-called "Initiative Group" appointed by the Soviet government to reunite the Ruthenian Church with the Orthodox Church. It was said that he was one of the signatories of a recent letter to the Council of People's Commissars of the Ukraine Socialist Republic asking them to confirm the mandate of the group, and also of a letter to the clergy asking for similar support.

Neither letter contained any theological arguments. However, in his letter to clergy, Dr. Kostelnik stated that the "Initiative Group" intended to publish a book written by him entitled "The Dogmatic Foundations of the Papacy" from which, he said, "everyone will gain the conviction that the Papacy in reality is lacking any objective dogmatic foundations."

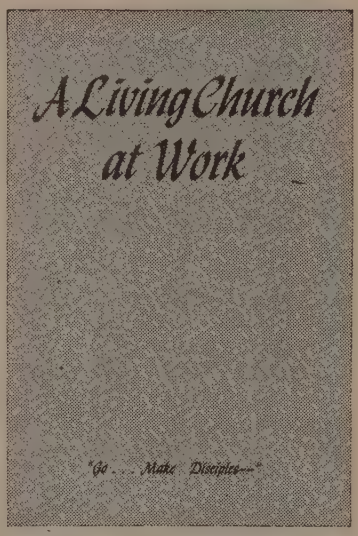
Largest of all the Eastern Rite Churches, the Ruthenian group includes some 7,000,000 Catholics in three Ukrainian dioceses. There are also two bishoprics in Czechoslovakia, two in the United States, and one each for Hungary, Rumania, and Canada.

Hold First All-Lutheran Youth Conference

Chicago—For the first time in the history of American Lutheranism, representatives of all Lutheran youth organizations met for a two-day conference here.

Professor Otto H. Theiss, executive secretary of the Walther League, presided. Represented were the Luther Lague of the United Lutheran Church in America; the Luther League of the American Lutheran Church, the youth organizations of the Swedish, Danish, Norwegian and Finnish Lutheran Synods.

Among the problems discussed were organizational structure, membership, finances, spiritual training, summer camps, and youth publications. The next conference is to be held in January, 1947.



A Living Church at Work

A handbook for church workers. It has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst. Paper cover. Also available with three ring punching. It is to serve as "a true expression of the faith, life, and practice of our Church." We recommend it as a thought-provoking and action-stimulating book. Price, 50c.

HISTORY OF CHURCH OF DENMARK, by J. C. Kjaer. An outline in which the avowed purpose is to acquaint descendants of Danish immigrants with the outstanding personalities, the main events, and the principal religious movements within the Mother Church. Price, $1.00.

HYMNS AND HYMNWRITERS OF DENMARK, by J. C. Aaberg. Title indicates the contents of this fine book, which was written by a man who knows and understands Danish hymnody, and who can make his subject understood by American readers. Price, $2.00.

BY THE RIVERS OF BABYLON. Fifteen Sermons by Kaj Munk. Translated by John M. Jensen. These sermons by the brave Danish preacher-dramatist, murdered by the Nazis, are courageous utterances, original in thought, extremely timely. Price, $1.00.

FOUR SERMONS, by Kaj Munk. Translated by John M. Jensen. Price, 40c.

ALTAR BOOK. New Order of Service. Red Leather Edition, $3.50. Black Leather Edition, $3.25. Black Imitation Leather Edition, $3.00. All have gold edges.

LUTHERAN PUBLISHING HOUSE

200 South Fifth Street **Blair, Nebraska**

Jap Protestant Union Is Facing Dissolution

New Constitution Being Drafted But Some Church Bodies May Secede

TOKYO—The most important problem in Japanese Christendom today is what is to become of the Kyodan, or United Church of Christ in Japan. While no decision has yet been reached, the likelihood is that Japanese Protestants will try to save their organic union and let the dissenters secede if they choose.

Unification of Protestants in Japan was created by two distinct pressures. One was the insistence of the government. The other was a movement, as old as modern missions in Japan, which has tried to unite the Churches by mutual consent, on their own initiative.

A major reason church leaders in Japan want to keep the Kyodan is that they have always insisted it was a spontaneous union, not coerced by the government. To dissolve the union now, they feel, would be to lose face.

Throughout the war, the Kyodan was so concerned with Church-State relations that it provided little spiritual leadership to the Churches, and many Christians turned away from it for its lack of message. "It was just one more bureau of the government," they say, "and we were weary of being governed."

Despite these charges, the Kyodan must be credited with having tried to do its job in a most difficult setting. The Rev. Mitsuru Tomita, as head of the union, traveled from North to South in Japan getting Christians out of trouble with the police. He went to the defense of the persecuted when he felt it was a Kyodan responsibility. More than anything, he kept the Christian Church intact.

Japanese Christians are grateful to the Kyodan and its leaders for that. But many of them now argue that the price was high, that the compromises sapped the lifeblood of the Church, that the men who made the compromises have no message for Japan's new day.

Within the past few weeks, a group of thirty-five young clergymen in the Tokyo area met and petitioned an irate Mr. Tomita to resign along with his whole staff and to permit the selection of new delegates to the general convention which will pass formally upon the new church constitution. Copies of this committee's action went to over 1,000 pastors in Japan and to the press.

Conscientious Christians who believe in a united Protestantism are worried about the stubborn attitude of the Kyodan leaders. They believe that the Kyodan's refusal to change its autocratic structure and its personnel will result in mass walkouts from the union, whereas a more liberal attitude and a wiping of the slate clean might save it.

The new constitution of the Kyodan is now being drafted by a committee chosen by Mr. Tomita. It is recommending the keeping of an organically united Church with what it calls "amendments to make it more democratic." These include some decentralization of authority, abolition of the post of torisha, head of the Church, and some ambiguities permitting differences of doctrine and polity within the Kyodan structure. None of the keen Christian minds outside the Kyodan have been asked to serve on or advise this committee.

A large group of Christian leaders favor a complete dissolution of the Kyodan, adjournment of its offices sine die, abrogation of the constitution, dismissal of the personnel, and the calling of a new constitutional assembly to draw up a loose federation of Protestant Churches, organized around functions which they can perform better together than they can separately.

THREE NEW PUBLICATIONS

that are "tools" for Church Work

A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

When You Build THE HOUSE OF GOD

For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

Here, briefly, are the contents of the booklet: The Purpose of the Synodical Commission on Church Architecture; Facts and Figures, Survey and Statistics, Dollars and Sense, Sites and Plans, Worship and Work, Education and Equipment, Planning the Parsonage. There are many illustrations, a variety of sample plans, a detailed preliminary survey sheet, and a bibliography.

The price of this 64-page large size booklet is .75.

THE LUTHERAN CHURCH by Martin E. Carlson

Introducing the Lutheran Church to unchurched men and women and making plain to all who would know what are its essential beliefs and practices, is the main purpose of this friendly, informative pamphlet. It is just the tract to give prospective members and inquirers concerning Lutheranism. In sixteen pages it gives a comprehensive and interesting presentation of the Lutheran Church, its historic background, its position as an American church, its belief, and its work. For Lutherans, too, it furnishes a refresher course in brief.

Size 5¾x3⅜ inches, 16 pages.

Single copy, net 5 cents; dozen net 50 cents; 100, net $3.00.

AUGUSTANA BOOK CONCERN Rock Island, Illinois

Branches: 818 Second Ave. South, Minneapolis 2, Minn.
1210 Garland Bldg., 58 East Washington St., Chicago 2, Ill.

Churches Ask America To Renounce Atom Bomb

Hiroshima and Nagasaki Bombing Condemned as Morally Indefensible

COLUMBUS, Ohio—The United States should publicly declare that it will, under no circumstances, be the first to use atomic weapons in any future war, it was asserted in a report presented at a special session here of the Federal Council of Churches.

The report, entitled "Atomic Warfare and the Christian Faith," condemned as "morally indefensible" the bombings of Hiroshima and Nagasaki, and also scored obliteration bombing with standard bomb types.

The atom attacks, the report charged, were loosed without specific warning, under conditions which virtually assured the deaths of 100,000 civilians, and "both bombings, moreover, must be judged to have been unnecessary for ending the war."

Prepared by the Commission on the Relation of the Church to the War in the Light of the Christian Faith, the report was the work of twenty-one outstanding Protestant theologians and church leaders headed by Robert L. Calhoun, professor of historical theology at Yale University.

Rebuilding of Cities Urged

The Commission urged that the United States rebuild Hiroshima and Nagasaki and aid survivors in the two atom-bombed cities. It was suggested that public funds be used for this purpose or that a large popular subscription be launched. Churches were urged to play a prominent part in helping survivors.

"We are well aware of the danger of displaying complacency, hypocrisy, or misunderstanding by proposing specific acts of restitution," the Commission said. "We have no thought of suggesting that token reparations can now over-balance the harm done by excessive violence in war-time. But even a small effort to right injustice can have lasting value for future human relations."

Churches were asked to "urge that all manufacture of atom bombs be stopped, pending development of effective international controls."

However, "the only conceivable road to effective control of atomic warfare," as seen by the Commission, "is the road of international comity and joint effort," with war-making powers abandoned by all nations and the maintenance of justice and peace becoming an international responsibility.

Would Strengthen UNO

Progress to this goal, the report said, lies in adopting political measures to strengthen the United Nations Organization and in "unceasing effort to further the growth of spiritual world community."

Exclusive trust in a political structure of any sort to solve the problems posed by atomic warfare would be a "dangerous illusion" the theologians maintained. They warned that while improvement of the UNO is imperative, "world government in any literal sense of the term is not yet attainable, and rigid insistence on full world government now is, in effect, a vote for continued international anarchy."

Ultimately, the Commission said, control of atomic research must be in the hands of civilian, not military, agencies, and supervising bodies must see that a wide and equitable distribution is made of whatever economic benefits result from atomic energy.

Condemn Crippling of Industries

In the present situation, the report said, the Church's first word must be a call to "active penitence," on the part of both friends and former enemies.

"The most convincing expression of repentance must be determined resistance to public policies of the war victors that seek to cripple former enemy powers.

"Destruction of the industrial basis of German and Japanese livelihood, already far advanced by a strategic bombing and other military action, cannot now be completed on political grounds without adding heavily to the injustice already committed in the name of the Allied peoples. Against such compounding of injustice the Church must steadily protest, in the name of God and the common sonship of all men."

Social Problems Institute At Illinois University

Under the auspices of the Lutheran Student Foundation of the University of Illinois, the second annual Institute on Social Problems will be conducted Monday, April 29, 1946, in Latzer Hall, University Y.M.C.A., Champaign, Illinois. Representative clergymen from several synodical affiliations will present timely topics of common interest.

These topics will be presented both in the interest of the Lutheran Student Foundation as well as in the interest of evaluating subjects of common concern for world Lutheranism.

Prof. Joseph Sittler, Lutheran Seminary, Maywood, will begin the series at 10 a.m. with the subject, "The Centrality of the Word in the World Today." Prof. D. E. Lindstrom, director of Rural Sociology, University of Illinois, will present the topic, "Rural Church Problems." In the afternoon the Dr. O. A. Geisemann, River Forest, will discuss "Lutheran Unity and Cooperation." Concluding the afternoon sessions, Dr. William Sodt, first vice-president of the American Lutheran Church, Milwaukee, will speak on the topic, "The Church and Community Responsibility."

The early evening hour, 7 to 8 p.m., will be devoted to the annual meeting of the Lutheran Student Foundation. At 8 p.m. there will be a panel presentation and discussion on the pertinent subject, "Lutheran Evangelism." The topic will be approached from various angles by the following men: 1) "Using Our Manpower"—Rev. Royal Lesher, Chicago; 2) "My Debt to the Unsaved"—Rev. Cecil Johnson, Danville; 3) "Our Plan of Operation"—Rev. Elmer Nelson, Rantoul.

This program is the resultant efforts of a committee from the Lutheran Student Foundation of the University of Illinois which consists of the following men: Chairman, the Rev. Myrvin L. Holmberg, Paxton; secretary, the Rev. O. L. Proehl, Philo; the Rev. E. A. Nelson, American Lutheran Church, Rantoul; the Rev. A. C. Larsen, student pastor for the National Lutheran Council, Champaign, and the Rev. E. H. Heintzen, student pastor for the Synodical Conference, Champaign.

Evangelical Bishops Denounce Liquor Industry

Harrisburg, Pa.—Accusing the liquor industry of "planned propaganda to interpret the word temperance as applying to all things, whether useful or harmful," the Board of Bishops of the Evangelical Church stated here that such an interpretation "is not the historic Christian meaning of the word temperance."

The board said there was a clear distinction between the temperate use of non-harmful articles and those known to be detrimental.

"With regard to things harmful, the rule of the Church is total abstinence," the bishops declared. "The unanimous and abiding conviction of the Evangelical Church is that alcoholic beverage is useless, unsafe and hurtful. There is only one attitude concerning such things that is reasonable and Christian, and that is total abstinence."

Pointing out that liquor advertising has gained a prominent position, the bishops asserted that "the use of alcoholic beverage is popularized through increased social sanctions. Every possible effort is made to hide its economic waste, and to deal lightly with its blight of character and destruction of virtue."

Halifax Calls Nations To Turn to Christianity

Says Europe, After 2,000 Years of Gospel, Has Lapsed into Paganism

WASHINGTON, D.C.—Addressing a congregation in Washington Cathedral here, the Earl of Halifax, British Ambassador to the U.S., scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian religion a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated is "the idea that you can separate Christian belief from Christian practice."

Urging a return to the "simple acceptance of the cardinal points of Christian faith," he warned that as nations and individuals "we have been living on past capital. Unless we replace what we spend spiritually we let the link between belief and conduct wear thin."

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold of Christianity upon whole peoples. If Nazism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what is false, Nazism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared.

"If there was a latent sickness in the Christian world which remains uncured," he warned, "sooner or later the malady will surely reappear."

Nephew of Von Bodelschwingh To Head Colony of Mercy

Supervision of Germany's famed "Colony of Mercy" at Bethel in Bielefeld, one of the largest mission institutions in the world, has been taken over by the Rev. Fritz von Bodelschwingh, a nephew of the former director, it has been reported to the National Lutheran Council.

The young von Bodelschwingh succeeds his uncle, the late Dr. Friedrich von Bodelschwingh, who died on January 8 last after serving for thirty-five years as director of the inland mission settlement founded by his father. Dr. von Bodelschwingh had a worldwide reputation as "the pastor of the poor," and was one of the foremost opponents of Hitler's attempt to Nazify the Evangelical Church of Germany.

Pastor Fritz von Bodelschwingh was recently released from a YMCA theological seminary and teachers' school camp for prisoners of war, according to Howard Hong, professor of philosophy at St. Olaf College in Northfield, Minn., who is on leave to work for the World Committee of the YMCA among prisoners in the British zone of occupation in Germany.

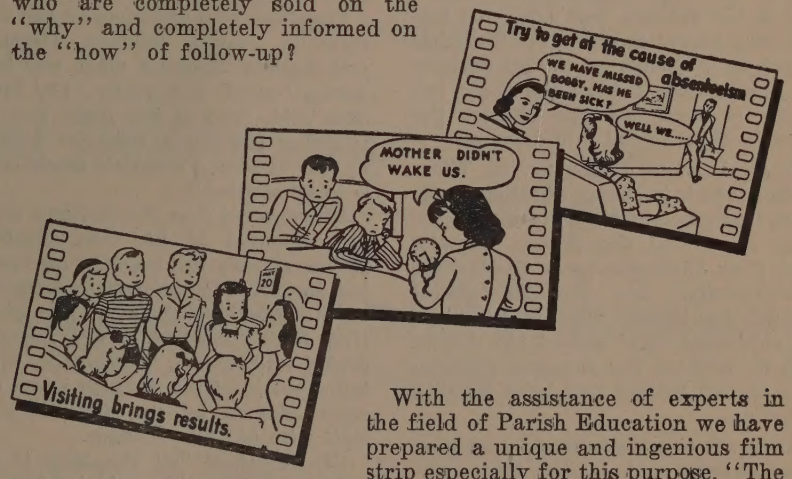
The "Colony of Mercy" in Bielefeld serves epileptics, nerve and mental cases, the physically handicapped, and other unfortunates. During the war, thirty of its 400 buildings were destroyed by bombing, and the institution at present is able to function at only two-thirds of its normal efficiency.

Help your Sunday school teachers help themselves!

THE VISITING TEACHER

An Educational Film Strip

Here is a splendid way to attack the absentee problem in your Sunday school! The secret of a well-attended Sunday school, of course, is a staff of teachers who are faithful and consistent in their follow-up of the "lost" or "straying." But how to develop a staff of teachers who are completely sold on the "why" and completely informed on the "how" of follow-up?


Try to get at the cause of absenteeism
WE HAVE MISSED BOBBY, HAS HE BEEN SICK?
WELL WE.....
MOTHER DIDN'T WAKE US.
Visiting brings results.

With the assistance of experts in the field of Parish Education we have prepared a unique and ingenious film strip especially for this purpose. "The Visiting Teacher" is something new, based on tried and proved principles. By means of a series of cartoons, teachers are presented with the vexing problem of absenteeism, the cause behind it, the "why and how" of visiting, and what to say when they get into the home.

Here is a visualized course in Sunday school salesmanship. This black-and-white film strip of 65 frames, standard dimension for 35mm. slide and film strip projectors, should be shown to every staff of Lutheran Sunday school teachers. Excellent also for presentation at regional Sunday school teachers' institutes.

$2.50

CONCORDIA PUBLISHING HOUSE St. Louis 18, Mo.

Purge of Nazi Pastors Looming in Germany

Tense Situation Anticipated as Americans Demand Dismissals

FRANKFURT, Germany (By Wireless)—The days immediately ahead promise to be tense ones for relations between the Evangelical Church of Germany and the American military government over the question of de-Nazification of clergymen.

Through a new de-Nazification law, now being prepared, American authorities hope to bring pressure for widespread dismissal of pro-Nazi pastors. They take the position that the Evangelical churches have had a chance to purify their ranks but have not done a complete job.

On the other hand, Evangelical churchmen contend that the real Nazi pastors already have been dismissed. They indicate they will resist any blanket regulations which would force out nominal Nazis, who actually resisted Nazism, whatever their paper records may show.

One American officer predicted here that the "crackdown" will come "in three days to three months." The danger is the military will move too fast and sweepingly and then the Churches which have abandoned the old position of acquiescence toward the State because of their struggle against the Nazis will be forced into defiance.

Capt. Dumont F. Kenny, of Wiesbaden, who is in charge of religious affairs in the northern part of the American zone, said the Roman Catholic and Free Churches have de-Nazified satisfactorily, but the Evangelical Church has lagged. The older bishops, he explained, have moved too slowly, but he believes the younger, progressive church leaders will bring about a clean-up.

Contrary to a widespread impression, Capt. Kenny said, United States authorities have not ordered a blanket dismissal of pastors with Nazi connections. He said the new law provides consideration of individual cases but is stricter than past procedures in the sense that the Churches must establish the innocence of suspected Nazis.

Dr. Karl Hartenstein, representative of Bishop Theophilus Wurm of Stuttgart, expressed belief that the new de-Nazification law will recognize individual situations. He hopes that under it the Church can retain in the ministry men who were faithful pastors even though they allegedly had Nazi ties.

Dr. Hartenstein revealed that the Wurttemberg Church has expelled sixty-five "German Christian" pastors as "unfit to proclaim the Gospel." About thirty pastors whose status was clouded by compromises were pensioned, he said.

In Wurttemberg the problem centers in a hundred or more young pastors who joined Nazi organizations as hopeful but misguided college youths, but later, as pastors, rallied to the Confessional Church in its struggle against Nazism. Many suffered at the hands of the Nazis, and it is these, Dr. Hartenstein said, who the Church hopes will not be dismissed.

European Chaplains Concerned Over Army Entertainment

Minneapolis, Minn. — Entertainment offered the GI's still in Europe is causing the army chaplains there great concern because of its "low character," Dr. N. M. Ylvisaker, Minneapolis, president of the Chaplains Association of the Army and Navy of the United States, reported here following a tour of Europe.

Dr. Ylvisaker claimed Army entertainment features have contributed to the "almost complete breakdown of morality in the army since V-E day."

"Cheap, tawdry and bawdy entertainment will not help to build or increase morale," he warned.

Chaplains at conferences he had with them in France, Belgium, Germany and Austria discussed what was happening "openly and boldly," Dr. Ylvisaker said, "and it was plain that restraining influences must be brought to bear at once if complete moral chaos is to be averted."

He reported that the Seventh army, by command of Lt. Gen. Geoffrey Keyes, already has released far-reaching directives for immediate correction of the moral breakdown. The directives were presented by Col. Loren T. Jenks, formerly of Minneapolis, ranking chaplain of the Seventh army, and were adopted by the Seventh army staff with but few changes.

On behalf of "all chaplains in the ETO," Dr. Ylvisaker said he has demanded that Washington take immediate action with respect to the Army moral conditions.

Michelfelder Tells Hoover Of Conditions in Reich

Geneva—Former President Herbert Hoover was told here by Dr. S. C. Michelfelder, director of the Material Aid Division of the World Council of Churches, that "Americans must not be misled on the food situation in Europe by casual visitors who may splurge on black market food."

"The plight of lower income groups in Europe is desperate," Dr. Michelfelder informed Mr. Hoover. "They have barely managed to survive hitherto through the flow of supplies from overseas. If American supplies fail, unparalleled disaster is certain."

Mr. Hoover, who is visiting the Continent to study physical relief needs as honorary chairman of the President's Emergency Famine Committee, conferred at a luncheon with Dr. Michelfelder, who is European commissioner of the American Section of the Lutheran World Convention.

Expressing the conviction that "disaster can be prevented only by reducing food consumption voluntarily to share with the needy," Dr. Michelfelder declared that American churches "must lead in demonstrating their willingness to cooperate in the self denial of essential foods in order to save the starving millions of Europe and Asia."

Denies Possibility of Common Catholic-Protestant Front

London (By Wireless)—There is no possibility of any common front of Catholics and Protestants in defense of Christian philosophy, Msgr. Ronald Knox, one of England's best known Roman Catholic prelates, declared at a meeting in Carlisle sponsored by the Newman Association. The meeting was attended by the Rt. Rev. Henry Herbert Williams, Anglican Bishop of Carlisle, and several Anglican and Free Church clergymen.

"Today, when the enemies of revealed religion abound, and are vocal," Msgr. Knox, a convert from the Anglican communion said, "it is suggested they can be met by a joint demonstration in defense of Christian philosophy.

"The immediate answer to that is no, and about this there must be no mistake. There is no common basis of apologetics shared by Catholic and non-Conformist Christians."

CORRECTION

A part of this edition has been printed with a regrettable error on the first editorial page where a wrong line had been inserted in a topic sentence. The sentence should read: **Church Should Urge Rationing of Food.**

L. P. H.